THE DESCRIPTION OF A NEW WORLD, CALLED The Blazing World.

WRITTEN

By the Thrice Noble, Illuſtrious, and Excellent

PRINCESSE,

THE

Ducheſs of Newcaſtle.

LONDON,

Printed by *A. Maxwell*, in the Year, 1666.

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PROF. FRANCIS GREENWOOD PEABODY
OCTOBER 18, 1932

TO THE

DUCHESSE OF NEWCASTLE,

ON HER

New Blazing World.

OUr Elder World, with all their Skill and Arts,
Could but divide the *World* into three Parts:
Columbus then for Navigation fam'd,
Found a new World, *America* 'tis nam'd:
Now this new World was found, it was not made,
Onely diſcovered, lying in Times ſhade.
Then what are *You*, having no *Chaos* found
To make a *World*, or any ſuch leaſt ground?
But your creating Fancy, thought it fit
To make your World of Nothing, but pure Wit.
Your *Blazing-world*, beyond the Stars mounts higher,
Enlightens all with a Cœleſtial Fier.

William Newcaſtle.

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OUr Elder World, with all their Skill and Arts,
Could but divide the *World* into three Parts:
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Found a new World, *America* tis nam'd:
Now this new World was found, it was not made,
Onely discovered, lying in Times shade.
Then what are *You*, having no *Chaos* found
To make a *World*, or any such least ground?
But your creating Fancy, thought it fit
To make your World of Nothing, but pure Wit.
Your *Blazing-world*, beyond the Stars mounts higher,
Enlightens all with a Coelestial Fier.

William Newcastle.

TO THE

READER.

IF you wonder, that I join a work of Fancy to my ſerious Philoſophical Contemplations; think not that it is out of a diſparagement to Philoſophy; or out of an opinion, as if this noble ſtudy were but a Fiction of the Mind; for though Philoſophers may err in ſearching and enquiring after the Cauſes of Natural Effects, and many times embrace falſhoods for Truths; yet this doth not prove, that the Ground of Philoſophy is meerly Fiction, but the error proceeds from the different motions of Reaſon, which cauſe different Opinions in different parts, and in ſome are more irregular then in others; for Reaſon being dividable, becauſe material, cannot move in all parts alike; and ſince there is but one Truth in Nature, all thoſe that hit not this Truth, do err, ſome more, ſome leſs; for though ſome may come nearer the mark then others, which makes their Opinions ſeem more probable and rational then others; yet as long as they ſwerve from this onely Truth, they are in

the wrong: Nevertheleſs, all do ground their Opinions upon Reaſon; that is, upon rational probabilities, at leaſt, they think they do: But Fictions *are an iſſue of mans Fancy, framed in his own Mind, according as he pleaſes, without regard, whether the thing, he fancies, be really exiſtent without his mind or not; ſo that Reaſon ſearches the depth of Nature, and enquires after the true Cauſes of Natural Effects; but Fancy creates of its own accord whatſoever it pleaſes, and delights in its own work. The end of Reaſon, is Truth; the end of Fancy, is Fiction: But miſtake me not, when I diſtinguiſh* Fancy *from* Reaſon; *I mean not as if Fancy were not made by the Rational parts of Matter; but by* Reaſon *I underſtand a rational ſearch and enquiry into the cauſes of natural effects; and by* Fancy *a voluntary creation or production of the Mind, both being effects, or rather actions of the rational part of Matter; of which, as that is a more profitable and uſeful ſtudy then this, ſo it is alſo more laborious and difficult, and requires ſometimes the help of Fancy, to recreate the Mind, and withdraw it from its more ſerious Contemplations.*

And this is the reaſon, why I added this Piece of Fancy to my Philoſophical Obſervations, and joined them as two Worlds at the ends of their Poles; both for my own ſake, to divert my ſtudious thoughts, which I employed in the Contemplation thereof, and to delight the Reader *with variety, which is always pleaſing. But leſt my Fancy ſhould ſtray too much, I choſe ſuch a Fiction as would be*

agreeable

agreeable to the ſubject I treated of in the former parts; it is a Deſcription of a New World, not ſuch as Lucian's, or the French-man's World in the Moon; but a World of my own Creating, which I call the Blazing-World: The firſt part whereof is Romancical, the ſecond Philoſophical, and the third is meerly Fancy, or (as I may call it) Fantaſtical; which if it add any ſatisfaction to you, I ſhall account my ſelf a Happy Creatoreſs; if not, I muſt be content to live a melancholly Life in my own World; I cannot call it a poor World, if poverty be onely want of Gold, Silver, and Jewels; for there is more Gold in it then all the Chymiſts ever did, and (as I verily believe) will ever be able to make. As for the Rocks of Diamonds, I wiſh with all my ſoul they might be ſhared amongſt my noble female friends, and upon that condition, I would willingly quit my part; and of the Gold I ſhould onely deſire ſo much as might ſuffice to repair my Noble Lord and Husband's Loſſes: For I am not Covetous, but as Ambitious as ever any of my Sex was, is, or can be; which makes, that though I cannot be Henry the Fifth, or Charles the Second, yet I endeavour to be Margaret the First; and although I have neither power, time nor occaſion to conquer the world as Alexander and Cæſar did; yet rather then not to be Miſtreſs of one, ſince Fortune and the Fates would give me none, I have made a World of my own: for which no body, I hope, will blame me, ſince it is in every ones power to do the like.

THE

THE DESCRIPTION OF A NEW WORLD, CALLED The Blazing World.

A Merchant travelling into a forreign Country, fell extreamly in Love with a young Lady; but being a stranger in that Nation, and beneath her both in Birth and Wealth, he could have but little hopes of obtaining his desire; however his love growing more and more vehement upon him, even to the slighting of all difficulties, he resolved at last to steal her away, which he had the better opportunity to do, because her Fathers house was not far from the Sea,

and she often using to gather shells upon the shore, accompanied not with above two or three of her servants, it encouraged him the more to execute his design. Thus coming one time with a little light Vessel, not unlike a Packet-boat, mann'd with some few Sea-men, and well victualled, for fear of some accidents, which might perhaps retard their journey, to the place where she used to repair, he forced her away: But when he fancied himself the happiest man of the World, he proved to be the most unfortunate; for Heaven frowning at his theft, raised such a Tempest, as they knew not what to do, or whither to steer their course; so that the Vessel, both by its own lightness, and the violent motion of the Wind, was carried as swift as an Arrow out of a Bow, towards the North-pole, and in a short time reached the Icy Sea, where the wind forced it amongst huge pieces of Ice; but being little, and light, it did by assistance and favour of the Gods to this virtuous Lady, so turn and wind through those precipices, as if it had been guided by some Experienced Pilot, and skilful Mariner: But alas! those few men which were in it, not knowing whither they went, nor what was to be done in so strange an adventure, and not being provided for so cold a Voyage, were all frozen to death, the young Lady onely, by the light of her Beauty, the heat of her Youth, and Protection of the Gods, remaining alive: Neither was it a wonder that the men did freeze to death; for they were not onely

driven

driven to the very end or point of the Pole of that World, but even to another Pole of another World, which joined close to it; so that the cold having a double strength at the conjunction of those two Poles, was insupportable: At last, the Boat still passing on, was forced into another World; for it is impossible to round this Worlds Globe from Pole to Pole, so as we do from East to West; because the Poles of the other World, joining to the Poles of this, do not allow any further passage to surround the World that way; but if any one arrives to either of these Poles, he is either forced to return, or to enter into another World; and least you should scruple at it, and think, if it were thus, those that live at the Poles would either see two Suns at one time, or else they would never want the Suns light for six months together, as it is commonly believed; You must know, that each of these Worlds having its own Sun to enlighten it, they move each one in their peculiar circles; which motion is so just and exact, that neither can hinder or obstruct the other; for they do not exceed their Tropicks, and although they should meet, yet we in this world cannot so well perceive them, by reason of the brightness of our Sun, which being nearer to us, obstructs the splendor of the Suns of the other Worlds, they being too far off to be discerned by our optick perception, except we use very good Telescopes, by which skilful Astronomers have often observed two or three Suns at once.

But

But to return to the wandering Boat, and the diſtreſed Lady, ſhe ſeeing all the Men dead, found ſmall comfort in life; their bodies which were preſerved all that while from putrefaction and ſtench, by the extremity of cold, began now to thaw, and corrupt; whereupon ſhe having not ſtrength enough to fling them over-board, was forced to remove out of her ſmall Cabine, upon the deck, to avoid that nauſeous ſmell; and finding the Boat ſwim between two plains of Ice, as a ſtream that runs betwixt two ſhores, at laſt perceived land, but covered all with ſnow: from which came walking upon the Ice ſtrange Creatures, in ſhape like Bears, onely they went upright as men; thoſe Creatures coming near the Boat, catched hold of it with their Paws, that ſerved them inſtead of hands; ſome two or three of them entred firſt; and when they came out, the reſt went in one after another; at laſt having viewed and obſerved all that was in the Boat, they ſpake to each other in a language which the Lady did not underſtand, and having carried her out of the Boat, ſunk it, together with the dead men.

The Lady now finding her ſelf in ſo ſtrange a place, and amongſt ſuch a wonderful kind of Creatures, was extreamly ſtrucken with fear, and could entertain no other Thoughts, but that every moment her life was to be a ſacrifice to their cruelty; but thoſe Bear-like Creatures, how terrible ſoever they appear'd to her ſight, yet were they ſo far from exerciſing any cruelty upon

upon her; that rather they ſhewed her all civility and kindneſs imaginable; for ſhe being not able to go upon the ice, by reaſon of its ſlipperineſs, they took her up in their rough armes, and carried her into their City, where inſtead of houſes, they had Caves under ground; and as ſoon as they enter'd the City, both Males and Females, young and old, flockt together to ſee this Lady, holding up their paws in admiration; at laſt having brought her into a certain large and ſpacious Cave, which they intended for her reception, they left her to the cuſtody of the Females, who entertained her with all kindneſs and reſpect, and gave her ſuch victuals as they were uſed to eat; but ſeeing her conſtitution neither agreed with the temper of that Climate, nor their Diet, they were reſolved to carry her into another Iſland of a warmer temper; in which were men like Foxes, onely walking in an upright ſhape, who received their neighbours the Bear-men with great civility and courtſhip, very much admiring this beauteous Lady, and having diſcourſed ſome while together, agreed at laſt to make her a preſent to the Emperour of their world; to which end, after ſhe had made ſome ſhort ſtay in the ſame place, they brought her croſs that Iſland to a large River, whoſe ſtream run ſmooth and clear, like Chryſtal; in which were numerous Boats, much like our Fox-traps; in one whereof ſhe was carried, ſome of the Bear- and Fox-men waiting on her; and as ſoon as they had

croſſed the River, they came into an Iſland where there were Men which had heads, beaks, and feathers, like Wild-geeſe, onely they went in an upright ſhape, like the Bear-men and Fox-men; their rumps they carried between their legs, their wings were of the ſame length with their bodies, and their tails of an indifferent ſize, trailing after them like a Ladies Garment; and after the Bear- and Fox-men had declared their intention and deſign to their neighbours, the Geeſe- or Bird-men, ſome of them joined to the reſt, and attended the Lady through that Iſland, till they came to another great and large River, where there was a preparation made of many Boats, much like Birds neſts, onely of a bigger ſize; and having croſt that River, they arrived into another Iſland, which was of a pleaſant and mild temper, full of Woods, and the inhabitants thereof were *Satyrs*, who received both the Bear- Fox- and Bird-men, with all reſpect and civility; and after ſome conferences (for they all underſtood each others language) ſome chief of the *Satyrs* joining to them, accompanied the Lady out of that Iſland to another River, wherein were very handſome and commodious Barges; and having croſt that River, they entered into a large and ſpacious Kingdom, the men whereof were of a Graſs-green complexion, who entertained them very kindly, and provided all conveniences for their further voyage: hitherto they had onely croſt Rivers, but now they could

could not avoid the open Seas any longer; wherefore they made their Ships and tacklings ready to ſail over into the Iſland, where the Emperor of their Blazing-world (for ſo it was call'd) kept his reſidence; very good Navigators they were; and though they had no knowledg of the Load-ſtone, or Needle, or pendulous Watches, yet (which was as ſerviceable to them) they had ſubtile obſervations, and great practice; in ſo much that they could not onely tell the depth of the Sea in every place, but where there were ſhelves of Sand, Rocks, and other obſtructions to be avoided by skilfull and experienced Sea-men: Beſides, they were excellent Augurers, which skill they counted more neceſſary and beneficial then the uſe of Compaſſes, Cards, Watches, and the like; but above the reſt, they had an extraordinary Art, much to be taken notice of by experimental Philoſophers, and that was a certain Engine, which would draw in a great quanty of air, and ſhoot forth wind with a great force; this Engine in a calm, they placed behind their ſhips, and in a ſtorm, before; for it ſerved againſt the raging waves, like Canons againſt an hoſtile Army, or beſieged Town; it would batter and beat the waves in pieces, were they as high as ſteeples; and as ſoon as a breach was made, they forced their paſſage through, in ſpight even of the moſt furious wind, uſing two of thoſe Engins at every Ship, one before, to beat off the waves, and another behind to drive it on; ſo that the artificial wind had the better

better of the natural; for it had a greater advantage of the waves then the natural of the ſhips; the natural being above the face of the water, could not without a down-right motion enter or preſs into the ſhips, whereas the artificial with a ſideward motion did pierce into the bowels of the waves: Moreover, it is to be obſerved, that in a great tempeſt they would join their ſhips in battle array, and when they feared wind and waves would be too ſtrong for them, if they divided their ſhips, they joined as many together as the compaſs or advantage of the places of the liquid Element would give them leave; for their ſhips were ſo ingeniouſly contrived, that they could faſten them together as cloſe as a honey-comb without waſte of place; and being thus united, no wind nor waves were able to ſeparate them. The Emperors ſhips were all of Gold, but the Merchants and Skippers of Leather; the Golden ſhips were not much heavier then ours of Wood, by reaſon they were neatly made, and required not ſuch thickneſs, neither were they troubled with Pitch, Tar, Pumps, Guns, and the like, which make our Wooden-ſhips very heavy; for though they were not all of a piece, yet they were ſo well ſodder'd, that there was no fear of leaks, chinks, or clefts; and as for Guns, there was no uſe of them, becauſe they had no other enemies but the winds; but the Leather ſhips were not altogether ſo ſure, although much lighter; beſides, they were pitched to keep out water.

Having

Having thus prepared and order'd their Navy, they went on in deſpight of Calm or Storm, and though the Lady at firſt fancied her ſelf in a very ſad condition, and her mind was much tormented with doubts and fears, not knowing whether this ſtrange adventure would tend to her ſafety or deſtruction; yet ſhe being withal of a generous ſpirit, and ready wit, conſidering what dangers ſhe had paſt, and finding thoſe ſorts of men civil and diligent attendants to her, took courage, and endeavoured to learn their language; which after ſhe had obtained ſo far, that partly by ſome words and ſigns ſhe was able to apprehend their meaning, ſhe was ſo far from being afraid of them, that ſhe thought her ſelf not onely ſafe, but very happy in their company: By which we may ſee, that Novelty diſcompoſes the mind, but acquaintance ſettles it in peace and tranquillity. At laſt, having paſſed by ſeveral rich Iſlands and Kingdoms, they went towards *Paradiſe*, which was the ſeat of the Emperor; and coming in ſight of it, rejoyced very much; the Lady at firſt could perceive nothing but high Rocks, which ſeemed to touch the Skies; and although they appear'd not of an equal heigth, yet they ſeemed to be all one piece, without partitions; but at laſt drawing nearer, ſhe perceived a cliſt, which was a part of thoſe Rocks, out of which ſhe ſpied coming forth a great number of Boats, which afar off ſhewed like a company of Ants, marching one after another; the Boats appeared like the holes or

partitions in a Honey-comb, and when joined together, ſtood as cloſe; the men were of ſeveral complexions, but none like any of our World; and when both the Boats and Ships met, they ſaluted and ſpake to each other very courteouſly; for there was but one language in all that world, nor no more but one Emperor, to whom they all ſubmitted with the greateſt duty and obedience, which made them live in a continued peace and happineſs, not acquainted with other forreign wars, or home-bred inſurrections. The Lady now being arrived at this place, was carried out of her Ship into one of thoſe Boats, and conveighed through the ſame paſſage (for there was no other) into that part of the world where the Emperor did reſide; which part was very pleaſant, and of a mild temper: within it ſelf it was divided by a great number of vaſt and large Rivers, all ebbing and flowing, into ſeveral Iſlands of unequal diſtance from each other, which in moſt parts were as pleaſant, healthful, rich, and fruitful, as Nature could make them; and, as I mentioned before, ſecure from all forreign invaſions, by reaſon there was but one way to enter, and that like a Labyrinth, ſo winding and turning among the rocks, that no other Veſſels but ſmall Boats, could paſs, carrying not above three paſſengers at a time: On each ſide all along this narrow and winding River, there were ſeveral Cities, ſome of Marble, ſome of Alabaſter, ſome of Agat, ſome of Amber, ſome of Coral, and ſome of other

precious

precious materials not known in our world; all which after the Lady had paſſed, ſhe came to the Imperial City, named *Paradiſe*, which appeared in form like ſeveral Iſlands; for Rivers did run betwixt every ſtreet, which together with the Bridges, whereof there was a great number, were all paved; the City it ſelf was built of Gold, and their Architectures were noble, ſtately, and magnificent, not like our Modern, but like thoſe in the *Romans* time; for our Modern Buildings are like thoſe houſes which Children uſe to make of Cards, one ſtory above another, fitter for Birds, then Men; but theirs were more large, and broad, then high; the higheſt of them did not exceed two ſtories, beſides thoſe rooms that were under-ground, as Cellars, and other offices. The Emperors Palace ſtood upon an indifferent aſcent from the Imperial City; at the top of which aſcent was a broad Arch, ſupported by ſeveral Pillars, which went round the Palace, and contained four of our Engliſh miles in compaſs: upon the ~~top of the~~ Arch ſtood the Emperors Guard, which conſiſted of ſeveral ſorts of men; at every half mile was a Gate to enter, and every Gate was of a different faſhion; the firſt, which allowed a paſſage from the Imperial City into the Palace, had on either hand a Cloyſter, the outward part whereof ſtood upon Arches ſuſtained by Pillars, but the inner part was cloſe: Being entred through the Gate, the Palace it ſelf appear'd in its middle like the Iſle of a Church, a mile and

a half long, and half a mile broad; the roof of it was all arched, and reſted upon Pillars, ſo artificially placed, that a ſtranger would loſe himſelf therein without a Guide; at the extream ſides, that is, between the outward and inward part of the Cloyſter, were Lodgings for Attendants, and in the midſt of the Palace, the Emperors own rooms; whoſe lights were placed at the top of every one, becauſe of the heat of the Sun: the Emperors appartement for State was no more incloſed then the reſt; onely an Imperial Throne was in every appartement, of which the ſeveral adornments could not be perceived until one enter'd, becauſe the Pillars were ſo juſt oppoſite to one another, that all the adornments could not be ſeen at once. The firſt part of the Palace was, as the Imperial City, all of Gold, and when it came to the Emperors appartement, it was ſo rich with Diamonds, Pearls, Rubies, and the like precious ſtones, that it ſurpaſſes my skill to enumerate them all. Amongſt the reſt, the Imperial Room of State appear'd moſt magnificent; it was paved with green Diamonds (for in that World are Diamonds of all colours) ſo artificially, as it ſeemed but of one piece; the Pillars were ſet with Diamonds ſo cloſe, and in ſuch a manner, that they appear'd moſt Glorious to the ſight; between every Pillar was a bow or arch of a certain ſort of Diamonds, the like whereof our World does not afford; which being placed in every one of the arches in ſeveral rows, ſeemed juſt like ſo many Rainbows

bows of ſeveral different colours. The roof of the Arches was of blew Diamonds, and in the midſt thereof was a Carbuncle, which repreſented the Sun; the riſing and ſetting Sun at the Eaſt and Weſt ſide of the room were made of Rubies. Out of this room there was a paſſage into the Emperors Bed-chamber, the walls whereof were of Jet, and the floor of black Marble; the roof was of mother of Pearl, where the Moon and Blazing-ſtars were repreſented by white Diamonds, and his Bed was made of Diamonds and Carbuncles.

No ſooner was the Lady brought before the Emperor, but he conceived her to be ſome Goddeſs, and offered to worſhip her; which ſhe refuſed, telling him, (for by that time ſhe had pretty well learned their language) that although ſhe came out of another world, yet was ſhe but a mortal; at which the Emperor rejoycing, made her his Wife, and gave her an abſolute power to rule and govern all that World as ſhe pleaſed. But her ſubjects, who could hardly be perſwaded to believe her mortal, tender'd her all the veneration and worſhip due to a Deity.

Her accouſtrement after ſhe was made Empreſs, was as followeth: On her head ſhe wore a Cap of Pearl, and a Half-moon of Diamonds juſt before it; on the top of her Crown came ſpreading over a broad Carbuncle, cut in the form of the Sun; her Coat was of Pearl, mixt with blew Diamonds, and fringed

with red ones; her Buskins and Sandals were of green Diamonds: In her left hand ſhe held a Buckler, to ſignifie the Defence of her Dominions; which Buckler was made of that ſort of Diamond as has ſeveral different Colours; and being cut and made in the form of an arch, ſhewed like a Rain-bow; In her right hand ſhe carried a Spear made of a white Diamond, cut like the tail of a Blazing-ſtar, which ſignified that ſhe was ready to aſſault thoſe that proved her Enemies.

None was allowed to uſe or wear Gold but thoſe of the Imperial race, which were the onely Nobles of the State; nor durſt any one wear Jewels but the Emperor, the Empreſs, and their Eldeſt Son; notwithſtanding that they had an infinite quantity both of Gold and precious Stones in that World; for they had larger extents of Gold, then our Arabian Sands; their pretious Stones were Rocks, and their Diamonds of ſeveral Colours; they uſed no coyn, but all their Traffick was by exchange of ſeveral Commodities.

Their Prieſts and Governours were Princes of the Imperial Blood, and made Eunuches for that purpoſe; and as for the ordinary ſort of men in that part of the World where the Emperor reſided, they were of ſeveral Complexions; not white, black, tawny, olive- or aſh-coloured; but ſome appear'd of an Azure, ſome of a deep Purple, ſome of a Graſs-green, ſome of a Scarlet, ſome of an Orange-colour, *&c.* Which Colours and Complexions, whether they were made by the

the bare reflection of light, without the assistance of small particles, or by the help of well-ranged and order'd Atomes; or by a continual agitation of little Globules; or by some pressing and reacting motion, I am not able to determine. The rest of the Inhabitants of that World, were men of several different sorts, shapes, figures, dispositions, and humors, as I have already made mention heretofore; some were Bear-men, some Worm-men, some Fish- or Mear-men, otherwise called Syrenes; some Bird-men, some Fly-men, some Ant-men, some Geese-men, some Spider-men, some Lice-men, some Fox-men, some Ape-men, some Jack-daw-men, some Magpie-men, some Parrot-men, some Satyrs, some Gyants, and many more, which I cannot all remember; and of these several sorts of men, each followed such a profession as was most proper for the nature of their species, which the Empress encouraged them in, especially those that had applied themselves to the study of several Arts and Sciences; for they were as ingenious and witty in the invention of profitable and useful Arts, as we are in our world, nay, more; and to that end she erected Schools, and founded several Societies. The Bear-men were to be her Experimental Philosophers, the Bird-men her Astronomers, the Fly-Worm- and Fish-men her Natural Philosophers, the Ape-men her Chymists, the Satyrs her Galenick Physicians, the Fox-men her Polititians, the Spider- and Lice-men her Mathematicians, the Jackdaw- Magpie-

and

and Parrot-men her Orators and Logicians, the Gyants her Architects, *&c.* But before all things, ſhe having got a ſoveraign power from the Emperor over all the World, deſired to be informed both of the manner of their Religion and Government, and to that end ſhe called the Prieſts and States-men, to give her an account of either. Of the States-men ſhe enquired, firſt, Why they had ſo few Laws? To which they anſwered, That many Laws made many Diviſions, which moſt commonly did breed factions, and at laſt brake out into open wars. Next, ſhe asked, Why they preferred the Monarchical form of Goverment before any other? They anſwered, That as it was natural for one body to have but one head, ſo it was alſo natural for a Politick body to have but one Governor; and that a Common-wealth, which had many Governors was like a Monſter of many heads: beſides, ſaid they, a Monarchy is a divine form of Government, and agrees moſt with our Religion; for as there is but one God, whom we all unanimouſly worſhip and adore with one Faith, ſo we are reſolved to have but one Emperor, to whom we all ſubmit with one obedience.

Then the Empreſs ſeeing that the ſeveral ſorts of her Subjects had each their Churches apart, asked the Prieſts whether they were of ſeveral Religions? They anſwered her Majeſty, That there was no more but one Religion in all that World, nor no diverſity of opinions

opinions in that same Religion; for though there were several sorts of men, yet had they all but one opinion concerning the Worship and Adoration of God. The Empress asked them, Whether they were Jews, Turks, or Christians? We do not know, said they, what Religions those are; but we do all unanimously acknowledg, worship and adore the Onely, Omnipotent, and Eternal God, with all reverence, submission, and duty. Again, the Empress enquired, Whether they had several Forms of Worship? They answered, No: For our Devotion and Worship consists onely in Prayers, which we frame according to our several necessities, in Petitions, Humiliations, Thanksgiving, *&c.* Truly, replied the Empress, I thought you had been either Jews, or Turks, because I never perceived any Women in your Congregations; But what is the reason, you bar them from your religious Assemblies? It is not fit, said they, that Men and Women should be promiscuously together in time of Religious Worship; for their company hinders Devotion, and makes many, instead of praying to God, direct their devotion to their Mistresses. But, asked the Empress, Have they no Congregation of their own, to perform the duties of Divine Worship, as well as Men? No, answered they; but they stay at home, and say their Prayers by themselves in their Closets. Then the Empress desir'd to know the reason why the Priests and Governors of their World

were made Eunuchs? They anſwer'd, To keep them from Marriage: For Women and Children moſt commonly make diſturbance both in Church and State. But, ſaid ſhe, Women and Children have no employment in Church or State. 'Tis true, anſwer'd they; but although they are not admitted to publick employments, yet are they ſo prevalent with their Huſbands and Parents, that many times by their importunate perſwaſions, they cauſe as much, nay, more miſchief ſecretly, then if they had the management of publick affairs.

The Empreſs having received an information of what concerned both Church and State, paſſed ſome time in viewing the Imperial Palace, where ſhe admired much the skil and ingenuity of the Architects, and enquired of them, firſt, why they built their Houſes no higher then two ſtories from the Ground? They anſwered her Majeſty, That the lower their buildings were, the leſs were they ſubject either to the heat of the Sun, to Wind, Tempeſt, Decay, *&c.* Then ſhe deſired to know the reaſon, why they made them ſo thick? They anſwered, That the thicker the Walls were, the warmer were they in Winter, and cooler in Summer, for their thickneſs kept out both cold and heat. Laſtly, ſhe asked, why they arched their roofs, and made ſo many Pillars? They replied, That Arches and Pillars, did not onely grace a building very much, and cauſed it to appear Magnificent, but made it alſo firm and laſting.

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The Empreſs was very well ſatisfied with their anſwers; and after ſome time, when ſhe thought that her new founded ſocieties of the Vertuoſo's had made a good progreſs in their ſeveral employments, which ſhe had put them upon, ſhe cauſed a Convocation firſt of the Bird-men, and commanded them to give her a true relation of the two Celeſtial bodies, *viz.* the Sun and Moon, which they did with all the obedience and faithfulneſs befitting their duty.

The Sun, as much as they could obſerve, they related to be a firm or ſolid Stone, of a vaſt bigneſs, of colour yellowiſh, and of an extraordinary ſplendor; but the Moon, they ſaid, was of a whitiſh colour; and although ſhe looked dim in the preſence of the Sun, yet had ſhe her own light, and was a ſhining body of her ſelf, as might be perceived by her vigorous appearance in Moon-ſhiny nights; the difference onely betwixt her own and the Suns light was, that the Sun did ſtrike his beams in a direct line; but the Moon never reſpected the Centre of their World in a right line, but her Centre was always excentrical. The ſpots both in the Sun and Moon, as far as they were able to perceive, they affirmed to be nothing elſe but flaws and ſtains of their ſtony bodies. Concerning the heat of the Sun, they were not of one opinion; ſome would have the Sun hot in it ſelf, alledging an old Tradition, that it ſhould at ſome time break aſunder, and burn the Heavens, and conſume this world into

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hot embers, which, ſaid they, could not be done, if the Sun were not fiery of it ſelf. Others again ſaid, This opinion could not ſtand with reaſon; for Fire being a deſtroyer of all things, the Sun-ſtone after this manner would burn up all the near adjoining bodies: beſides, ſaid they, Fire cannot ſubſiſt without fuel; and the Sun-ſtone having nothing to feed on, would in a ſhort time conſume it ſelf; wherefore they thought it more probable that the Sun was not actually hot, but onely by the reflection of its light; ſo that its heat was an effect of its light, both being immaterial: But this opinion again was laught at by others, and rejected as ridiculous, who thought it impoſsible that one immaterial ſhould produce another; and believed that both the light and heat of the Sun proceeded from a ſwift Circular motion of the æthereal Globules, which by their ſtriking upon the optick nerve, cauſed light, and their motion produced heat: But neither would this opinion hold; for, ſaid ſome, then it would follow, that the ſight of Animals is the cauſe of light, and that, were there no eyes, there would be no light; which was againſt all ſenſe and reaſon. Thus they argued concerning the heat and light of the Sun; but which is remarkable, none did ſay, that the Sun was a globous fluid body, and had a ſwift circular motion; but all agreed it was fixt and firm like a centre, and therefore they generally called it the Sun-ſtone.

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Then the Empereſs asked them the reaſon, Why the Sun and Moon did often appear in different poſtures or ſhapes, as ſometimes magnified, ſometimes diminiſhed, ſometimes elevated, otherwhiles depreſſed, now thrown to the right, and then to the left? To which ſome of the Bird-men anſwered, That it proceeded from the various degrees of heat and cold, which are found in the air, from whence did follow a differing denſity and rarity; and likewiſe from the vapours that are interpoſed, whereof thoſe that aſcend are higher and leſs denſe then the ambient air, but thoſe which deſcend are heavier, and more denſe. But others did with more probability affirm, that it was nothing elſe but the various patterns of the Air; for like as Painters do not copy out one and the ſame original juſt alike at all times, ſo, ſaid they, do ſeveral parts of the Air make different patterns of the luminous bodies of the Sun and Moon, which patterns, as ſeveral copies, the ſenſitive motions do figure out in the ſubſtance of our eyes.

This anſwer the Empereſs liked much better then the former, and enquired further, what opinion they had of thoſe Creatures that are called the motes of the Sun? To which they anſwered, That they were nothing elſe but ſtreams of very ſmall, rare and tranſparent particles, through which the Sun was repreſented as through a glaſs; for if they were not tranſparent, ſaid they, they would eclipſe the light of the Sun; and if not rare and of an airy ſubſtance, they would hinder

Flies from flying in the air, at leaſt retard their flying motion: Nevertheleſs, although they were thinner then the thinneſt vapour, yet were they not ſo thin as the body of air, or elſe they would not be perceptible by animal ſight. Then the Empereſs asked, Whether they were living Creatures? They anſwered, Yes: Becauſe they did encreaſe and decreaſe, and were nouriſhed by the preſence, and ſtarved by the abſence of the Sun.

Having thus finiſhed their diſcourſe of the Sun and Moon, the Empereſs deſired to know what Stars there were beſides? But they anſwer'd, that they could perceive in that World none other but Blazing-ſtars, and from thence it had the name that it was called the Blazing-world; and theſe Blazing-ſtars, ſaid they, were ſuch ſolid, firm and ſhining bodies as the Sun and Moon, not of a Globular, but of ſeveral ſorts of figures, ſome had tails, and ſome other kinds of ſhapes.

After this, The Empereſs asked them, What kind of ſubſtance or creature the Air was? The Bird-men anſwered, That they could have no other perception of the air, but by their own reſpiration: For, ſaid they, ſome bodies are onely ſubject to touch, others onely to ſight, and others onely to ſmell; but ſome are ſubject to none of our exterior ſenſes: For Nature is ſo full of variety, that our weak ſenſes cannot perceive all the various ſorts of her Creatures; neither is there any one

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object perceptible by all our ſenſes; no more then ſeveral objects are by one ſenſe. I believe you, replied the Empreſs; but if you can give no account of the Air, ſaid ſhe, you will hardly be able to inform me how Wind is made; for they ſay that Wind is nothing but motion of the Air. The Bird-men anſwer'd, That they obſerved Wind to be more denſe then Air, and therefore ſubject to the ſenſe of Touch; but what properly Wind was, and the manner how it was made, they could not exactly tell; ſome ſaid, it was cauſed by the Clouds falling on each other, and others, that it was produced of a hot and dry exhalation, which aſcending, was driven down again by the coldneſs of the air that is in the middle Region, and by reaſon of its lightneſs, could not go directly to the bottom, but was carried by the Air up and down: Some would have it a flowing water of the Air; and others again a flowing Air moved by the blas of the Stars.

But the Empereſs ſeeing they could not agree concerning the cauſe of Wind, asked, whether they could tell how Snow was made? To which they anſwered, That according to their obſervation, Snow was made by a commixture of Water, and ſome certain extract of the element of Fire that is under the Moon; a ſmall portion of which extract being mixed with Water, and beaten by Air or Wind, made a white froth called Snow, which being after ſome while diſſolved by the heat of the ſame ſpirit, turned to Water again. This

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obſervation amazed the Empereſs very much; for ſhe had hitherto believed, That Snow was made by cold motions, and not by ſuch an agitation or beating of a fiery extract upon water: Nor could ſhe be perſwaded to believe it until the Fiſh- or Mear-men had delivered their obſervation upon the making of Ice, which, they ſaid, was not produced, as ſome had hitherto conceived, by the motion of the Air, raking the Superficies of the Earth, but by ſome ſtrong ſaline vapour ariſing out of the Seas, which condenſed Water into Ice; and the more quantity there was of that vapour, the greater were the Mountains or Precipices of Ice; but the reaſon that it did not ſo much freeze in the Torrid Zone, or under the Ecliptick, as near or under the Poles, was, that this vapour in thoſe places being drawn up by the Sun-beams into the middle Region of the Air, was onely condenſed into water, and fell down in ſhowres of rain; when as, under the Poles, the heat of the Sun being not ſo vehement, the ſame vapour had no force or power to riſe ſo high, and therefore cauſed ſo much Ice, by aſcending and acting onely upon the ſurface of water.

This Relation confirmed partly the obſervation of the Bird-men concerning the cauſe of Snow; but ſince they had made mention that that ſame extract, which by its commixture with Water made Snow, proceeded from the Element of Fire, that is under the Moon; The Empereſs asked them of what nature that Elemen-

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tary Fire was; whether it was like ordinary fire here upon Earth, or ſuch a fire as is within the bowels of the Earth, and as the famous mountains *Veſuvius* and *Ætna* do burn withal, or whether it was ſuch a ſort of fire as is found in flints, *&c.* They anſwered, That the Elementary Fire, which is underneath the Sun, was not ſo ſolid as any of thoſe mentioned fires; becauſe it had no ſolid fuel to feed on; but yet it was much like the flame of ordinary fire, onely ſomewhat more thin and fluid; for flame, ſaid they, is nothing elſe but the airy part of a fired body.

Laſtly, the Empereſs asked the Bird-men of the nature of Thunder and Lightning? and whether it was not cauſed by roves of Ice falling upon each other? To which they anſwered, That it was not made that way, but by an encounter of cold and heat; ſo that an exhalation being kindled in the Clouds, did daſh forth Lightning, and that there were ſo many rentings of Clouds as there were ſounds and Cracking noiſes: But this opinion was contradicted by others, who affirmed that Thunder was a ſudden and monſtrous blas, ſtirred up in the Air, and did not always require a Cloud; but the Empereſs not knowing what they meant by blas (for even they themſelves were not able to explain the ſenſe of this word) liked the former better; and to avoid hereafter tedious diſputes, and have the truth of the Phænomena's of Celeſtial bodies more exactly known, commanded the Bear-men,

which were her Experimental Philoſophers, to obſerve them through ſuch Inſtruments as are called Teleſcopes, which they did according to her Majeſties Command; but theſe Teleſcopes cauſed more differences and diviſions amongſt them, then ever they had before; for ſome ſaid, they perceived that the Sun ſtood ſtill, and the Earth did move about it; others were of opinion, that they both did move; and others ſaid again, that the Earth ſtood ſtill, and the Sun did move; ſome counted more Stars then others; ſome diſcovered new Stars never ſeen before; ſome fell into a great diſpute with others concerning the bigneſs of the Stars; ſome ſaid the Moon was another World like their Terreſtrial Globe, and the ſpots therein were Hills and Vallies; but others would have the ſpots to be the Terreſtrial parts, and the ſmooth and gloſsie parts, the Sea: At laſt, the Empereſs commanded them to go with their Teleſcopes to the very end of the Pole that was joined to the world ſhe came from, and try whether they could perceive any Stars in it; which they did; and being returned to her Majeſty, reported that they had ſeen three Blazing-ſtars appear there, one after another in a ſhort time, whereof two were bright, and one dim; but they could not agree neither in this obſervation; for ſome ſaid it was but one Star which appeared at three ſeveral times, in ſeveral places; and others would have them to be three ſeveral Stars; for they thought it impoſsible, that thoſe three ſeveral appearances ſhould have

have been but one Star, becauſe every Star did riſe at a certain time, and appear'd in a certain place, and did diſappear in the ſame place: Next, It is altogether improbable, ſaid they, That one Star ſhould flie from place to place, eſpecially at ſuch a vaſt diſtance, without a viſible motion, in ſo ſhort a time, and appear in ſuch different places, whereof two were quite oppoſite, and the third ſide-ways: Laſtly, If it had been but one Star, ſaid they, it would always have kept the ſame ſplendor, which it did not; for, as above mentioned, two were bright, and one was dim. After they had thus argued, the Empereſs began to grow angry at their Teleſcopes, that they could give no better Intelligence; for, ſaid ſhe, now I do plainly perceive, that your Glaſſes are falſe Informers, and inſtead of diſcovering the Truth, delude your ſenſes; Wherefore I Command you to break them, and let the Bird-men truſt onely to their natural eyes, and examine Celeſtial objects by the motious of their own ſenſe and reaſon. The Bear-men replied, That it was not the fault of their Glaſſes, which cauſed ſuch differences in their opinions, but the ſenſitive motions in their optick organs did not move alike, nor were their rational judgments always regular: To which the Empereſs anſwered, That if their glaſſes were true informers, they would rectifie their irregular ſenſe and reaſon; But, ſaid ſhe, Nature has made your ſenſe and reaſon more regular then Art has your Glaſſes, for they are meer deluders,

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and will never lead you to the knowledg of Truth; Wherefore I command you again to break them; for you may obſerve the progreſsive motions of Celeſtial bodies with your natural eyes better then through Artificial Glaſſes. The Bear-men being exceedingly troubled at her Majeſties diſpleaſure concerning their Teleſcopes, kneel'd down, and in the humbleſt manner petitioned that they might not be broken; for, ſaid they, we take more delight in Artificial deluſions, then in natural truths. Beſides, we ſhall want imployments for our ſenſes, and ſubjects for arguments; for were there nothing but truth, and no falſhood, there would be no occaſion for to diſpute, and by this means we ſhould want the aim and pleaſure of our endeavours in confuting and contradicting each other; neither would one man be thought wiſer then another, but all would either be alike knowing and wiſe, or all would be fools; wherefore we moſt humbly beſeech your Imperial Majeſty to ſpare our Glaſſes, which are our onely delight, and as dear to us as our lives. The Empereſs at laſt conſented to their requeſt, but upon condition, that their diſputes and quarrels ſhould remain within their Schools, and cauſe no factions or diſturbances in State, or Government. The Bear-men, full of joy, returned their moſt humble thanks to the Empereſs; and to make her amends for the diſpleaſure which their Teleſcopes had occaſioned, told her Majeſty, that they had ſeveral other artificial Optick-glaſſes, which they were

were ſure would give her Majeſty a great deal more ſatisfaction. Amongſt the reſt they brought forth ſeveral Microſcopes, by the means of which they could enlarge the ſhapes of little bodies, and make a Lowſe appear as big as an Elephant, and a Mite as big as a Whale. Firſt of all they ſhewed the Empereſs a gray Drone-flye, wherein they obſerved that the greateſt part of her face, nay, of her head, conſiſted of two large bunches all cover'd over with a multitude of ſmall Pearls or Hemiſpheres in a Trigonal order, which Pearls were of two degrees, ſmaller and bigger; the ſmaller degree was lowermoſt, and looked towards the ground; the other was upward, and looked ſideward, forward and and backward: They were all ſo ſmooth and poliſhed, that they were able to repreſent the image of any object, the number of them was in all 14000. After the view of this ſtrange and miraculous Creature, and their ſeveral obſervations upon it, the Empereſs asked them what they judged thoſe little Hemiſpheres might be? They anſwered, That each of them was a perfect eye, by reaſon they perceived that each was covered with a Tranſparent Cornea, containing a liquor within them, which reſembled the watery or glaſsie humor of the Eye. To which the Empereſs replied, That they might be glaſsie Pearls, and yet not eyes, and that perhaps their Microſcopes did not truly inform them: But they ſmilingly anſwered her Majeſty, That ſhe did not know the vertue of

thoſe Microſcopes; for they did never delude, but rectifie and inform their ſenſes; nay, the World, ſaid they, would be but blind without them, as it has been in former ages before thoſe Microſcopes were invented.

After this, they took a Charcoal, and viewing it with one of their beſt Microſcopes, diſcovered in it an infinite multitude of pores, ſome bigger, ſome leſs; ſo cloſe and thick, that they left but very little ſpace betwixt them to be filled with a ſolid body; and to give her Imperial Majeſty a better aſſurance thereof, they counted in a line of them an inch long, no leſs then 2700 pores; from which obſervation they drew this following concluſion, to wit, that this multitude of pores was the cauſe of the blackneſs of the Coal; for, ſaid they, a body that has ſo many pores, from each of which no light is reflected, muſt neceſſarily look black, ſince black is nothing elſe but a privation of light, or a want of reflection. But the Empereſs replied, That if all colours were made by reflection of light, and that black was as much a colour as any other colour; then certainly they contradicted themſelves in ſaying, that black was made by want of reflection. However, not to interrupt your Microſcopical inſpections, ſaid ſhe, let us ſee how Vegetables appear through your Glaſſes; whereupon they took a Nettle, and by the vertue of the Microſcope, diſcovered that underneath the points of the Nettle there were certain little bags or bladders,

bladders, containing a poyſonous liquor, and when the points had made way into the interior parts of the skin, they like Syringe-pipes ſerved to conveigh that ſame liquor into them. To which obſervation the Empereſs replied, That if there were ſuch poyſon in Nettles, then certainly in eating of them, they would hurt us inwardly, as much as they do outwardly? But they anſwered, That it belonged to Phyſicians more then to Experimental Philoſophers, to give reaſons hereof; for they onely made Microſcopial inſpections, and related the figures of the natural parts of Creatures according to the preſentation of their glaſſes.

Laſtly, They ſhewed the Empereſs a Flea, and a Lowſe; which Creatures through the Microſcope appear'd ſo terrible to her ſight, that they had almoſt put her into a ſwoon; the deſcription of all their parts would be very tedious to relate, and therefore I'le forbear it at this preſent. The Empereſs after the view of thoſe ſtrangely-ſhaped Creatures, pitied much thoſe that are moleſted with them, eſpecially poor Beggars, which although they have nothing to live on themſelves, are yet neceſsitated to maintain and feed of their own fleſh and blood, a company of ſuch terrible Creatures called Lice, who inſtead of thanks, do reward them with pains, and torment them for giving them nouriſhment and food. But after the Empereſs had ſeen the ſhapes of theſe monſtrous Creatures, ſhe deſir'd to know whether their Microſcopes could

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hinder their biting, or at leaſt ſhew ſome means how to avoid them? To which they anſwered, That ſuch Arts were mechanical and below that noble ſtudy of Microſcopical obſervations. Then the Empereſs asked them whether they had not ſuch ſorts of Glaſſes that could enlarge and magnifie the ſhapes of great bodies, as well as they had done of little ones? Whereupon they took one of their beſt and largeſt Microſcopes, and endeavoured to view a Whale thorow it; but alas! the ſhape of the Whale was ſo big, that its circumference went beyond the magnifying quality of the Glaſs; whether the error proceeded from the Glaſs, or from a wrong poſition of the Whale againſt the reflection of light, I cannot certainly tell. The Empereſs ſeeing the inſufficiency of thoſe Magnifying-glaſſes, that they were not able to enlarge all ſorts of objects, asked the Bear-men whether they could not make glaſſes of a contrary nature to thoſe they had ſhewed her, to wit, ſuch as inſtead of enlarging or magnifying the ſhape or figure of an object, could contract it beneath its natural proportion: Which, in obedience to her Majeſties Commands, they did; and viewing through one of the beſt of them, a huge and mighty Whale appear'd no bigger then a Sprat; nay, through ſome no bigger then a Vinegar-Eele; and through their ordinary ones, an Elephant ſeemed no bigger then a Flea; a Camel no bigger then a Lowſe; and an Oſtrich no bigger then a Mite. To relate all their optick obſervations

vations through the ſeveral ſorts of their Glaſſes, would be a tedious work, and tire even the moſt patient Reader, wherefore I'le paſs them by; onely this was very remarkable and worthy to be taken notice of, that notwithſtanding their great skil, induſtry and ingenuity in Experimental Philoſophy, they could yet by no means contrive ſuch Glaſſes, by the help of which they could ſpy out a *Vacuum*, with all its dimenſions, nor Immaterial ſubſtances, Non-beings, and Mixt-beings, or ſuch as are between ſomething and nothing; which they were very much troubled at, hoping that yet, in time, by long ſtudy and practice, they might perhaps attain to it.

The Bird- and Bear-men being diſmiſſed, the Empereſs called both the Syrenes, or Fiſh-men, and the Worm-men, to deliver their obſervations which they had made, both within the Seas, and the Earth. Firſt ſhe enquired of the Fiſh-men whence the ſaltneſs of the Sea did proceed? To which they anſwered, That there was a volatile ſalt in thoſe parts of the Earth, which as a boſom contain the Waters of the Sea, which ſalt being imbibed by the Sea, became fixt; and this imbibing motion was that they call'd the Ebbing and Flowing of the Sea; for, ſaid they, the riſing and ſwelling of the water, is cauſed by thoſe parts of the volatile ſalt as are not ſo eaſily imbibed, which ſtriving to aſcend above the water, bear it up with ſuch a motion, as Man, or ſome other animal Creature, in a violent

exercise uses to take breath. This they affirmed to be the true cause both of the saltness, and the ebbing and flowing motion of the Sea, and not the jogging of the Earth, or the secret influence of the Moon, as some others had made the World believe.

After this, the Empress enquired, whether they had observed that all animal Creatures within the Seas and other waters, had blood? They answered, That some had blood, more or less, but some had none; In Crea-fishes and Lobsters, said they, we perceive but little blood; but in Crabs, Oisters, Cockles, *&c.* none at all. Then the Empress asked them in what part of their bodies that little blood did reside? They answered, in a small vein, which in Lobsters went through the middle of their tails, but in Crea-fishes was found in their backs: as for other sorts of Fishes, some, said they, had only blood about their gills, and others in some other places of their bodies; but they had not as yet observed any whose veins did spread all over their bodies. The Empress wondering that there could be living Animals without blood, to be better satisfied, desired the Worm-men to inform her, whether they had observed blood in all sorts of Worms? They answered, That as much as they could perceive, some had blood, and some not; a Moth, said they, had no blood at all, and a Lowse had but like a Lobster, a little vein along her back: Also Nits, Snails, and Maggots, as well as those that are generated out of Cheese

and Fruits, as those that are produced out of Flesh, had no blood. But replied the Empereſs, If thoſe mentioned creatures have no blood, how is it poſsible they can live; for it is commonly ſaid, that the life of an Animal conſiſts in the blood, which is the ſeat of the Animal ſpirits? They anſwered, That blood was not a neceſſary propriety to the life of an animal, and that that which was commonly called animal ſpirits, was nothing elſe but corporeal motions proper to the nature and figure of an animal. Then ſhe asked both the Fiſh- and Worm-men, whether all thoſe Creatures that have blood, had a circulation of blood in their veins and arteries? But they anſwered, That it was impoſsible to give her Majeſty an exact account thereof, by reaſon the circulation of blood was an interior motion, which their ſenſes, neither of themſelves, nor by the help of any optick inſtrument could perceive; but as ſoon as they had diſſected an animal Creature to find out the truth thereof, the interior corporeal motions proper to that particular figure or creature were altered. Then ſaid the Empereſs, if all animal Creatures have not blood, it is certain, they have neither all muſcles, tendons, nerves, *&c.* But, ſaid ſhe, Have you ever obſerved animal Creatures that are neither Fleſh, nor Fiſh, but of an intermediate degree between both? Truly, anſwered both the Fiſh- and Worm-men, We have obſerved ſeveral animal Creatures that live both in water, and on the Earth indifferently, and if any, certainly

certainly thoſe may be ſaid to be of ſuch a mixt nature, that is, partly fleſh, and partly fiſh: But how is it poſsible, replied the Empereſs, that they ſhould live both in Water, and on the Earth, ſince thoſe Animals that live by the reſpiration of air, cannot live within Water, and thoſe that live in Water, cannot live by the reſpiration of Air, as experience doth ſufficiently witneſs. They anſwered her Majeſty, That as there were different ſorts of Creatures, ſo they had alſo different ways of reſpirations; for reſpiration, ſaid they, was nothing elſe but a compoſition and diviſion of parts, and the motions of nature being infinitely various, it was impoſsible that all Creatures ſhould have the like motions; wherefore it was not neceſſary, that all animal Creatures ſhould be bound to live either by the air, or by water onely, but according as Nature had ordered it convenient to their ſpecies. The Empereſs ſeem'd very well ſatisfied with their anſwer, and deſired to be further informed, Whether all animal Creatures did continue their ſpecies by a ſucceſsive propagation of particulars, and whether in every ſpecies the off-ſpring did always reſemble their Generator or Producer, both in their interior and exterior figures? They anſwered her Majeſty, That ſome ſpecies or ſorts of Creatures, were kept up by a ſucceſsive propagation of an off-ſpring that was like the producer, but ſome were not; of the firſt rank, ſaid they, are all thoſe animals that are of different ſexes, beſides ſeveral others; but of the

ſecond rank are for the moſt part thoſe we call inſects, whoſe production proceeds from ſuch cauſes as have no conformity or likeneſs with their produced effects; as for example, Maggots bred out of Cheeſe, and ſeveral others generated out of Earth, Water, and the like. But ſaid the Empereſs, there is ſome likeneſs between Maggots and Cheeſe, for Cheeſe has no blood, and ſo neither have Maggots; beſides, they have almoſt the ſame taſte which Cheeſe has. This proves nothing, anſwered they; for Maggots have a viſible, local, progreſsive motion, which Cheeſe hath not. The Empereſs replied, That when all the Cheeſe was turned into Maggots, it might be ſaid to have local, progreſsive motion. They anſwered, That when the Cheeſe by its own figurative motions was changed into Maggots, it was no more Cheeſe. The Empereſs confeſſed that ſhe obſerved Nature was infinitely various in her works, and that though the ſpecies of Creatures did continue, yet their particulars were ſubject to infinite changes. But ſince you have informed me, ſaid ſhe, of the various ſorts and productions of animal Creatures, I deſire you to tell me what you have obſerved of their ſenſitive perceptions? Truly, anſwered they, Your Majeſty puts a very hard queſtion to us, and we ſhall hardly be able to give a ſatisfactory anſwer to it; for there are many different ſorts of Creatures, which as they have all different perceptions, ſo they have alſo different organs, which

our ſenſes are not able to diſcover, onely in an Oyſter-ſhell we have with admiration obſerved, that the common *ſenſorium* of the Oyſter lies juſt at the cloſing of the ſhells, where the preſſure and reaction may be perceived by the opening and ſhutting of the ſhells every tide.

After all this, the Empereſs deſired the Worm-men to give her a true Relation how froſt was made upon the Earth? To which they anſwered, That it was made much after the manner and deſcription of the Fiſh- and Bird-men, concerning the Congelation of Water into Ice and Snow, by a commixture of ſaline and acid particles; which relation added a great light to the Ape-men, who were the Chymiſts, concerning their Chymical principles, Salt, Sulphur and Mercury. But, ſaid the Empereſs, if it be ſo, it will require an infinite multitude of ſaline particles to produce ſuch a great quantity of Ice, Froſt and Snow: beſides, ſaid ſhe, when Snow, Ice and Froſt, turn again into their former principle, I would fain know what becomes of thoſe ſaline particles? But neither the Wor-men, nor the Fiſh- and Bird-men, could give her an anſwer to it.

Then the Empereſs enquired of them the reaſon, Why Springs were not as ſalt as the Sea is? alſo, why Springs did ebb and flow? To which ſome anſwered, That the ebbing and flowing of ſome Springs was cauſed by hollow Caverns within the Earth, where the Sea-water crowding thorow, did thruſt forward, and draw back-ward the Spring-water, according to its own way of ebbing

ebbing and flowing; but others ſaid, That it proceeded from a ſmall proportion of ſaline and acid particles, which the Spring-water imbibed from the Earth; and although it was not ſo much as to be perceived by the ſenſe of Taſte, yet was it enough to cauſe an ebbing and flowing motion. And as for the Spring-water being freſh, they gave, according to their obſervation, this following reaſon: There is, ſaid they, a certain heat within the bowels of the Earth, proceeding from its ſwift circular motion upon its own axe, which heat diſtills the rareſt parts of the Earth into a freſh and inſipid water, which water being through the pores of the Earth, conveighed into a place where it may break forth without reſiſtance or obſtruction, cauſes Springs and Fountains; and theſe diſtilled waters within the Earth do nouriſh and refreſh the groſſer and dryer parts thereof. This Relation confirmed the Empereſs in the opinion concerning the motion of the Earth, and the fixedneſs of the Sun, as the Bird-men had informed her; and then ſhe asked the Worm-men, whether Minerals and Vegetables were generated by the ſame heat that is within the bowels of the Earth? To which they could give her no poſitive anſwer; onely, this they affirmed, That heat and cold were not the primary producing cauſes of either Vegetables or Minerals, or other ſorts of Creatures, but onely effects; and to prove this our aſſertion, ſaid they, we have obſerved, that by change of ſome ſorts of corporeal motions,

tions, that which is now hot, will become cold; and what is now cold, will grow hot; but the hotteſt place of all, we find to be the Center of the Earth: Neither do we obſerve, that the torrid Zone does contain ſo much Gold and Silver as the Temperate; nor is there great ſtore of Iron and Lead whereſoever there is Gold; for theſe metals are moſt found in colder climates towards either of the Poles. This obſervation, the Empereſs commanded them to confer with her Chymiſts, the Ape-men, to let them know that Gold was not produced by a violent, but a temperate degree of heat. She asked further, Whether Gold could not be made by Art? They anſwered, That they could not certainly tell her Majeſty, but if it was poſsible to be done, they thought Tin, Lead, Braſs, Iron and Silver, to be the fitteſt metals for ſuch an Artificial tranſmutation. Then ſhe asked them, Whether Art could produce Iron, Tin, Lead, or Silver? They anſwered, not, in their opinion. Then I perceive, replied the Empereſs, that your judgments are very irregular, ſince you believe that Gold, which is ſo fixt a metal, that nothing has been found as yet which could occaſion a diſſolution of its interior figure, may be made by Art, and not Tin, Lead, Iron, Copper or Silver, which yet are ſo far weaker, and meaner metals then Gold is. But the Worm-men excuſed themſelves, that they were ignorant in that Art, and that ſuch queſtions belonged more properly to the

the Ape-men, which were Her Majeſties Chymiſts.

Then the Empereſs asked them, Whether by their ſenſitive perceptions they could obſerve the interior corporeal, figurative motions both of Vegetables and Minerals? They anſwer'd, That their ſenſes could perceive them after they were produced, but not before; Nevertheleſs, ſaid they, although the interior, figurative motions of natural Creatures are not ſubject to the exterior, animal, ſenſitive perceptions, yet by their rational perception they may judg of them, and of their productions if they be regular: Whereupon the Empereſs commanded the Bear-men to lend them ſome of their beſt Microſcopes; at which the Bear-men ſmilingly anſwered her Majeſty, that their Glaſſes would do them but little ſervice in the bowels of the Earth, becauſe there was no light; for, ſaid they, our Glaſſes do onely repreſent exterior objects, according to the various reflections and poſitions of light; and whereſoever light is wanting, the glaſſes wil do no good. To which the Worm-men replied, that although they could not ſay much of refractions, reflections, inflections, and the like; yet were they not blind, even in the bowels of the Earth; for they could ſee the ſeveral ſorts of Minerals, as alſo minute Animals, that lived there, which minute animal Creatures were not blind neither, but had ſome kind of ſenſitive perception that was as ſerviceable to them, as ſight, taſte, ſmell, touch,

hearing, *&c.* was to other animal Creatures: By which it is evident, That Nature has been as bountiful to thoſe Creatures that live under ground, or in the bowels of the Earth, as to thoſe that live upon the ſurface of the Earth, or in the Air, or in Water. But howſoever, proceeded the Worm-men, although there is light in the bowels of the Earth, yet your Microſcopes will do but little good there, by reaſon thoſe Creatures that live under ground have not ſuch an optick ſenſe as thoſe that live on the ſurface of the Earth: wherefore, unleſs you had ſuch glaſſes as are proper for their perception, your Microſcopes will not be any ways advantagious to them. The Empereſs ſeem'd well pleaſed with this anſwer of the Worm-men; and asked them further, whether Minerals and all other Creatures within the Earth, were colourleſs? At which queſtion they could not forbear laughing; and when the Empereſs asked the reaſon why they laught; We moſt humbly beg your Majeſties pardon, replied they; for we could not chuſe but laugh, when we heard of a colourleſs body. Why, ſaid the Empereſs, colour is onely an accident, which is an immaterial thing, and has no being of it ſelf, but in an other body. Thoſe, replied they, that informed your Majeſty thus, ſurely their rational motions were very irregular; For how is it poſsible, that a natural nothing can have a being in Nature? If it be no ſubſtance, it cannot have a being, and if no being, it is nothing; Wherefore the diſtinction

ction between subsisting of it self, and subsisting in another body, is a meer nicety, and non-sense; for there is nothing in Nature that can subsist of, or by it self, (I mean singly) by reason all parts of Nature are composed in one body, and though they may be infinitely divided, commixed and changed in their particulars, yet in general, parts cannot be separated from parts as long as Nature lasts; nay, we might as probably affirm, that Infinite Nature would be as soon destroyed, as that one Atome could perish; and therefore your Majesty may firmly believe, that there is no body without colour, nor no colour without body; for colour, figure, place, magnitude and body, are all but one thing, without any separation or abstraction from each other.

The Empereſs was so wonderfully taken with this discourse of the Worm-men, that she not onely pardoned the rudeness they committed in laughing at first at her question, but yielded a full assent to their opinion, which she thought the most rational that ever she had heard yet; and then proceeding in her questions, enquired further, whether they had observed any seminal principles within the Earth free from all dimensions and qualities, which produced Vegetables, Minerals, and the like? To which they answered, That concerning the seeds of Minerals, their sensitive perceptions had never observed any; but Vegetables had certain seeds out of which they were produced. Then

she

ſhe asked, whether thoſe ſeeds of Vegetables loſt their ſpecies; that is, were annihilated in the production of their off-ſpring? To which they anſwered, That by an annihilation, nothing could be produced, and that the ſeeds of Vegetables were ſo far from being annihilated in their productions, that they did rather numerouſly increaſe and multiply; for the diviſion of one ſeed, ſaid they, does produce numbers of ſeeds out of it ſelf. But replied the Empreſs, A particular part cannot increaſe of it ſelf. 'Tis true, anſwer'd they: but they increaſe not barely of themſelves, but by joining and commixing with other parts, which do aſsiſt them in their productions, and by way of imitation form or figure their own parts into ſuch or ſuch particulars. Then, I pray inform me, ſaid the Empereſs, what diſguiſe thoſe ſeeds put on, and how they do conceal themſelves in their tranſmutations? They anſwered, That ſeeds did no ways diſguiſe or conceal, but rather divulge themſelves in the multiplication of their off-ſpring; onely they did hide and conceal themſelves from their ſenſitive perceptions ſo, that their figurative and productive motions were not perceptible by animal Creatures. Again, the Empereſs asked them, whether there were any Non-beings within the Earth? To which they anſwered, That they never heard of any ſuch thing; and that, if her Majeſty would know the truth thereof, ſhe muſt ask thoſe Creatures that are called Immaterial Spirits, which had a great affinity with Non-

beings,

beings, and perhaps could give her a ſatisfactory anſwer to this queſtion. Then ſhe deſired to be informed, what opinion they had of the beginning of forms? They told her Majeſty, That they did not underſtand what ſhe meant by this expreſsion; For, ſaid they, there is no beginning in Nature, no not of Particulars, by reaſon Nature is Eternal and Infinite, and her particulars are ſubject to infinite changes and tranſmutations by vertue of their own corporeal, figurative ſelf-motions; ſo that there's nothing new in Nature, nor properly a beginning of any thing. The Empereſs ſeem'd well ſatisfied with all thoſe anſwers, and inquired further, whether there was no Art uſed by thoſe Creatures that live within the Earth? Yes, anſwered they: for the ſeveral parts of the Earth do join and aſsiſt each other in compoſition or framing of ſuch or ſuch particulars; and many times, there are factions and diviſions, which cauſe productions of mixt ſpecies's; as for example, weeds, inſtead of ſweet flowers and uſeful fruits; but Gardeners and Husbandmen uſe often to decide their quarrels, and cauſe them to agree; which though it ſhews a kindneſs to the differing parties, yet 'tis a great prejudice to the Worms, and other animal Creatures that live under ground; for it moſt commonly cauſes their diſſolution and ruine, at beſt they are driven out of their habitations. What, ſaid the Empereſs, are not Worms produced out of the Earth? Their production in general, anſwered they, is like

the production of all other natural Creatures, proceeding from the corporeal figurative motions of Nature; but as for their particular productions, they are according to the nature of their ſpecies; ſome are produced out of flowers, ſome out of roots, ſome out of fruits, ſome out of ordinary Earth. Then they are very ungrateful Children, replied the Empereſs, that they feed on their own Parents which gave them life. Their life, anſwered they, is their own, and not their Parents; for no part or creature of Nature can either give or take away life, but parts do onely aſsiſt and join with parts, either in the diſſolution or production of other parts and Creatures.

After this, and ſeveral other Conferences, which the Empereſs held with the Worm-men, ſhe diſmiſſed them; and having taken much ſatisfaction in ſeveral of their anſwers, encouraged them in their ſtudies and obſervations. Then ſhe made a convocation of her Chymiſts, the Ape-men, and commanded them to give her an account of the ſeveral Tranſmutations which their Art was able to produce. They begun firſt with a long and tedious diſcourſe concerning the Primitive Ingredients of Natural bodies, and how, by their Art, they had found out the principles out of which they conſiſt. But they did not all agree in their opinions; for ſome ſaid, That the Principles of all natural bodies were the four Elements, Fire, Air, Water, Earth, out of which they were compoſed: Others rejected

this

this Elementary commixture, and ſaid, There were many bodies out of which none of the four Elements could be extracted by any degree of Fire whatſoever; and that, on the other ſide, there were divers bodies, whoſe reſolution by fire reduced them into more then four different ingredients; and theſe affirmed, that the onely principles of natural bodies were Salt, Sulphur, and Mercury: Others again declared, That none of the forementioned could be called the True principles of natural bodies, but that by their induſtry and pains which they had taken in the Art of Chymiſtry, they had diſcovered, that all natural bodies were produced but from one Principle, which was Water; for all Vegetables, Minerals and Animals, ſaid they, are nothing elſe, but ſimple water diſtinguiſhed into various figures by the vertue of their ſeeds. But after a great many debates and contentions about this ſubject, the Empereſs being ſo much tired that ſhe was not able to hear them any longer, impoſed a general ſilence upon them, and then declared her ſelf in this following diſcourſe:

I am too ſenſible of the pains you have taken in the Art of Chymiſtry, to diſcover the principles of natural bodies, and wiſh they had been more profitably beſtowed upon ſome other, then ſuch experiments; for both by my own contemplation, and the obſervations which I have made by my rational and ſenſitive perception upon Nature, and her works, I find,

that

that Nature is but one Infinite ſelf-moving body, which by the vertue of its ſelf-motion, is divided into infinite parts, which parts being reſtleſs, undergo perpetual changes and tranſmutations by their infinite compoſitions and diviſions. Now, if this be ſo, as ſurely, according to regular ſenſe and reaſon, it appears no otherwiſe; it is in vain to look for primary ingredients, or conſtitutive principles of natural bodies, ſince there is no more but one Univerſal principle of Nature, to wit, ſelf-moving Matter, which is the onely cauſe of all natural effects. Next, I deſire you to conſider, that Fire is but a particular Creature, or effect of Nature, and occaſions not onely different effects in ſeveral bodies, but on ſome bodies has no power at all; witneſs Gold, which never could be brought yet to change its interior figure by the art of Fire; and if this be ſo, Why ſhould you be ſo ſimple as to believe that fire can ſhew you the principles of Nature? and that either the four Elements, or Water onely, or Salt, Sulphur and Mercury, all which are no more but particular effects and Creatures of Nature, ſhould be the Primitive ingredients or Principles of all natural bodies? Wherefore, I will not have you to take more pains, and waſte your time in ſuch fruitleſs attempts, but be wiſer hereafter, and buſie your ſelves with ſuch Experiments as may be beneficial to the publick.

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The Empereſs having thus declared her mind to the Ape-men, and given them better Inſtructions then perhaps they expected, not knowing that her Majeſty had ſuch great and able judgment in Natural Philoſophy, had ſeveral conferences with them concerning Chymical Preparations, which for brevities ſake, I'le forbear to rehearſe: Amongſt the reſt, ſhe asked, how it came, that the Imperial Race appear'd ſo young, and yet was reported to have lived ſo long; ſome of them two, ſome three, and ſome four hundred years? and whether it was by Nature, or a ſpecial Divine bleſsing? To which they anſwered, That there was a certain Rock in the parts of that World, which contained the Golden Sands, which Rock was hollow within, and did produce a Gum that was a hundred years before it came to its full ſtrength and perfection; this Gum, ſaid they, if it be held in a warm hand, will diſſolve into an Oyl, the effects whereof are following: It being given every day for ſome certain time to an old decayed man, in the bigneſs of a little Pea, will firſt make him ſpit for a week, or more, after this, it will cauſe Vomits of Flegm, and after that it will bring forth by vomits, humors of ſeveral colours, firſt of a pale yellow, then of a deep yellow, then of a green, and laſtly of a black colour; and each of theſe humors have a ſeveral taſte, ſome are freſh, ſome ſalt, ſome ſower, ſome bitter, and ſo forth; neither do all theſe Vomits make them ſick, but they come out on a ſuddon and

unawares, without any pain or trouble to the patient: And after it hath done all these mentioned effects, and clear'd both the stomack and several other parts of the body, then it works upon the brain, and brings forth of the nose such kind of humors as it did out of the mouth, and much after the same manner; then it will purge by stool, then by urine, then by sweat, and lastly by bleeding at the nose, and the Emerodes; all which effects it will perform within the space of six weeks, or a little more; for it does not work very strongly, but gently, and by degrees: Lastly, when it has done all this, it will make the body break out into a thick scab, and cause both Hair, Teeth and Nails to come off; which scab being arrived to its full maturity, opens first along the back, and comes off all in a piece like an armour, and all this is done within the space of four months. After this the Patient is wrapt into a Sear-cloth, prepared of certain Gums and Juices, wherein he continues until the time of nine Months be expired from the first beginning of the cure, which is the time of a Childs formation in the womb. In the mean while his diet is nothing else but Eagles-eggs, and Hinds-milk; and after the Sear-cloth is taken away, he will appear of the age of Twenty, both in shape, and strength. The weaker sort of this Gum is soveraign in healing of wounds, and curing of slight distempers. But this is also to be observed, that none of the Imperial race does use any other drink but Lime-water, or

water in which Lime-stone is immerged; their meat is nothing else but Fowl of several sorts, their recreations are many, but chiefly Hunting.

This Relation amazed the Empress very much; for though in the world she came from, she had heard great reports of the Philosophers-stone, yet had she not heard of any that had ever found it out, which made her believe that it was but a Chymera; she called also to mind, that there had been in the same world a man who had a little Stone which cured all kinds of Diseases outward and inward, according as it was applied; and that a famous Chymist had found out a certain liquor called Alkahest, which by the vertue of its own fire, consumed all diseases; but she had never heard of a Medicine that could renew old Age, and render it beautiful, vigorous and strong: Nor would she have so easily believed it, had it been a medicine prepared by Art; for she knew that Art, being Natures Changeling, was not able to produce such a powerful effect, but being that the Gum did grow naturally, she did not so much scruple at it; for she knew that Natures Works are so various and wonderful, that no particular Creature is able to trace her ways.

The Conferences of the Chymists being finished, the Empress made an Assembly of her Galenical Physicians, her Herbalists and Anatomists; and first she enquired of her Herbalists the particular effects of several Herbs and Drugs, and whence they proceeded.

To

To which they answered, that they could, for the most part, tell her Majesty the vertues and operations of them, but the particular causes of their effects were unknown; onely thus much they could say, that their operations and vertues were generally caused by their proper inherent, corporeal, figurative motions, which being infinitely various in Infinite Nature, did produce infinite several effects. And it is observed, said they, that Herbs and Drugs are as wise in their operations, as Men in their words and actions; nay, wiser; and their effects are more certain then Men in their opinions; for though they cannot discourse like Men, yet have they sense and reason, as well as Men; for the discursive faculty is but a particular effect of sense and reason in some particular Creatures, to wit, Men, and not a principle of Nature, and argues often more folly then wisdom. The Empress asked, Whether they could not by a composition and commixture of other Drugs, make them work other effects then they did, used by themselves? They answered, That they could make them produce artificial effects, but not alter their inherent, proper and particular natures.

Then the Empress commanded her Anatomists to dissect such kinds of Creatures as are called Monsters. But they answered her Majesty, That it would be but an unprofitable and useless work, and hinder their better imployments; for when we dissect dead Animals, said they, it is for no other end, but to observe what

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defects or diſtempers they had, that we may cure the like in living ones, ſo that all our care and induſtry concerns onely the preſervation of Mankind; but we hope your Majeſty will not preſerve Monſters, which are moſt commonly deſtroyed, except it be for novelty; neither will the diſſection of Monſters prevent the errors of Natures irregular actions; for by diſſecting ſome, we cannot prevent the production of others; ſo that our pains and labour will be to no purpoſe, unleſs to ſatisfie the vain curioſities of inquiſitive men. The Empereſs replied, That ſuch diſſections would be very beneficial to Experimental Philoſophers. If Experimental Philoſophers, anſwer'd they, do ſpend their time in ſuch uſeleſs inſpections, they waſte it in vain, and have nothing but their labour for their pains.

Laſtly, her Majeſty had ſome Conferences with the Galenick Phyſicians about ſeveral Diſeaſes, and amongſt the reſt, deſired to know the cauſe and nature of Apoplexy, and the ſpotted Plague. They anſwered, That a deadly Apoplexy was a dead palſie of the brain, and the ſpotted Plague was a Gangrene of the Vital parts, and as the Gangrene of outward parts did ſtrike inwardly; ſo the Gangrene of inward parts, did break forth outwardly; which is the cauſe, ſaid they, that as ſoon as the ſpots appear, death follows; for then it is an infallible ſign, that the body is throughout infected with a Gangrene, which is a ſpreading

evil; but ſome Gangrenes do ſpread more ſuddenly then others, and of all ſorts of Gangrenes, the Plaguy-gangrene is the moſt infectious; for other Gangrenes infect but the next adjoining parts of one particular body, and having killed that ſame Creature, go no further, but ceaſe; when as, the Gangrene of the Plague, infects not onely the adjoining parts of one particular Creature, but alſo thoſe that are diſtant; that is, one particular body infects another, and ſo breeds a Univerſal Contagion. But the Empereſs being very deſirous to know in what manner the Plague was propagated and became ſo contagious, asked, Whether it went actually out of one body into another? To which they anſwered, That it was a great diſpute amongſt the Learned of their profeſsion, whether it came by a diviſion and compoſition of parts; that is, by expiration and inſpiration; or whether it was cauſed by imitation: Some Experimental Philoſophers, ſaid they, will make us believe, that by the help of their Microſcopes, they have obſerved the Plague to be a body of little Flyes like Atomes, which go out of one body into another, through the ſenſitive paſſages; but the moſt experienced and wiſeſt of our ſociety, have rejected this opinion as a ridiculous fancy, and do for the moſt part believe, that it is cauſed by an imitation of Parts, ſo that the motions of ſome parts which are ſound, do imitate the motions of thoſe that are infected, and that by this means, the Plague becomes contagious and ſpreading.

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The Empereſs having hitherto ſpent her time in the Examination of the Bird- Fiſh- Worm- and Ape-men, *&c.* and received ſeveral Intelligences from their ſeveral imployments; at laſt had a mind to divert her ſelf after her ſerious diſcourſes, and therefore ſhe ſent for the Spider-men, which were her Mathematicians, the Lice-men which were her Geometricians, and the Magpie- Parrot- and Jackdaw-men, which were her Orators and Logicians. The Spider-men came firſt, and preſented her Majeſty with a table full of Mathetical points, lines and figures of all ſorts of ſquares, circles, triangles, and the like; which the Empereſs, notwithſtanding that ſhe had a very ready wit, and quick apprehenſion, could not underſtand; but the more ſhe endeavoured to learn, the more was ſhe confounded: Whether they did ever ſquare the circle, I cannot exactly tell, nor whether they could make imaginary points and lines; but this I dare ſay, That their points and lines were ſo ſlender, ſmall and thin, that they ſeem'd next to Imaginary. The Mathematicians were in great eſteem with the Empereſs, as being not onely the chief Tutors and Inſtructors in many Arts, but ſome of them excellent Magicians and Informers of Spirits, which was the reaſon their Characters were ſo abſtruſe and intricate, that the Empereſs knew not what to make of them. There is ſo much to learn in your Art, ſaid ſhe, that I can neither ſpare time from other affairs to buſie my ſelf in your profeſsion,

profeſsion; nor, if I could, do I think I ſhould ever be able to underſtand your Imaginary points, lines and figures, becauſe they are Non-beings.

Then came the Lice-men, and endeavoured to meaſure all things to a hairs breadth, and weigh them to an Atome; but their weights would ſeldom agree, eſpecially in the weighing of Air, which they found a task impoſsible to be done; at which the Empereſs began to be diſpleaſed, and told them, that there was neither Truth nor Juſtice in their Profeſsion; and ſo diſſolved their ſociety.

After this the Empereſs was reſolved to hear the Magpie- Parrot- and Jackdaw-men, which were her profeſſed Orators and Logicians; whereupon one of the Parrot-men roſe with great formality, and endeavoured to make an Eloquent Speech before her Majeſty; but before he had half ended, his arguments and diviſions being ſo many, that they cauſed a great confuſion in his brain, he could not go forward, but was forced to retire backward, with the greateſt diſgrace both to himſelf, and the whole ſociety; and although one of his brethen endeavoured to ſecond him by another ſpeech, yet was he as far to ſeek as the former. At which the Empereſs appear'd not a little troubled, and told them, That they followed too much the Rules of Art, and confunded themſelves with too nice formalities and diſtinctions; but ſince I know, ſaid ſhe, that you are a people who have naturally voluble tongues,

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and good memories; I desire you to consider more the subject you speak of, then your artificial periods, connexions and parts of speech, and leave the rest to your natural Eloquence; which they did, and so became very eminent Orators.

Lastly, her Imperial Majesty being desirous to know, what progress her Logicians had made in the Art of disputing, Commanded them to argue upon several Themes or sujects; which they did; and having made a very nice discourse of Logistical terms and propositions, entered into a dispute by way of Syllogistical Arguments, through all the Figures and Modes: One began with an argment of the first mode of the first figure, thus:

Every Politician is wise:
Every Knave is a Politician,
Therefore every Knave is wise.

Another contradicted him with a Syllogism of the second mode of the same figure, thus:

No Politician is wise:
Every Knave is a Politician,
Therefore no Knave is wise.

The third made an Argument in the third Mode of the same figure, after this manner:

Every Politician is wise:
Some Knaves are Politicians,
Therefore some Knaves are wise.

The Fourth concluded with a Syllogism in the fourth Mode of the same figure, thus:

No Politician is wise:
Some Knaves are Politicians,
Therefore some Knaves are not wise.

After this they took another subject, and one propounded this Syllogism:

Every Philosopher is wise:
Every Beast is wise,
Therefore every Beast is a Philosopher.

But another said that this Argument was false, therefore he contradicted him with a Syllogism of the second figure of the fourth Mode, thus:

Every Philosopher is wise:
Some Beasts are not wise,
Therefore some Beasts are not Philosophers.

Thus they argued, and intended to go on, but the Empereſs interrupted them: I have enough, said she, of your chopt Logick, and will hear no more of your Syllogismes; for it disorders my reason, and puts my brain on the rack; your formal argumentations are able to spoil all natural wit; and I'le have you to consider, that Art does not make Reason, but Reason makes Art; and therefore as much as Reason is above Art, so much is a natural rational discourse to be preferred before an artificial: For Art is for the most part, irregular, and disorders mens understandings more then it rectifies

fies them, and leads them into a Labyrinth whence they'l never get out, and makes them dull and unfit for useful imployments; especially your Art of Logick, which consists onely in contradicting each other, in making sophismes, and obscuring Truth, instead of clearing it.

But they replied her Majesty, That the knowledg of Nature, that is, Natural Philosopy, would be imperfect without the Art of Logick, and that there was an improbable Truth which could no otherwise be found out then by the Art of disputing. Truly, said the Empereſs, I do believe that it is with Natural Philosophy, as it is with all other effects of Nature; for no particular knowledg can be perfect, by reason knowledg is dividable, as well as composable; nay, to speak properly, Nature her self cannot boast of any perfection, but God himself; because there are so many irregular motions in Nature, and 'tis but a folly to think that Art should be able to regulate them, since Art it self is, for the most part, irregular. But as for Improbable Truth, I know not what your meaning is; for Truth is more then Improbability; nay, there there is so much difference between Truth and Improbability, that I cannot conceive it posible how they can be joined together. In short, said she, I do no ways approve of your profession; and though I will not dissolve your society, yet I shall never take delight in hearing you any more, wherefore confine your disputations to your Schools,

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leſt beſides the Commonwealth of Learning, they diſturb alſo Divinity and Policy, Religion and Laws, and by that means draw an utter ruine and deſtruction both upon Church and State.

After the Empereſs had thus finiſh'd the Diſcourſes and Conferences with the mentioned Societies of her Vertuoſo's, ſhe conſidered by her ſelf the manner of their Religion, and finding it very defective, was troubled, that ſo wiſe and knowing a people ſhould have no more knowledg of the Divine Truth; Wherefore ſhe conſulted with her own thoughts, whether it was poſsible to convert them all to her own Religion, and to that end ſhe reſolved to build Churches, and make alſo up a Congregation of Women, whereof ſhe intended to be the head her ſelf, and to inſtruct them in the ſeveral points of her Religion. This ſhe had no ſooner begun, but the Women, which generally had quick wits, ſubtile conceptions, clear underſtandings, and ſolid judgments, became, in a ſhort time, very devout and zealous Sifters; for the Empereſs had an excellent gift of Preaching, and inſtructing them in the Articles of Faith; and by that means, ſhe converted them not onely ſoon, but gained an extraordinary love of all her ſubjects throughout that World. But at laſt, pondering with her ſelf the inconſtant nature of Mankind, and fearing that in time they would grow weary, and deſert the divine Truth, following their own fancies, and living according to their own deſires, ſhe began to

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be troubled that her labours and pains should prove of so little effect, and therefore studied all manner of ways to prevent it. Amongst the rest, she call'd to mind a Relation which the Bird-men made her once, of a Mountain that did burn in flames of fire; and thereupon did immediately send for the wisest and subtilest of her Worm-men, commanding them to discover the cause of the Eruption of that same fire; which they did; and having dived to the very bottom of the Mountain, informed her Majesty, That there was a certain sort of Stone, whose nature was such, that being wetted, it would grow excessively hot, and break forth into a flaming-fire, until it became dry, and then it ceased from burning. The Empress was glad to hear this news, and forthwith desired the Worm-men to bring her some of that stone, but be sure to keep it secret: She sent also for the Bird-men, and asked them whether they could not get her a piece of the Sun-stone? They answered, That it was impossible, unless they did spoil or lessen the light of the World: but, said they, if it please your Majesty, we can demolish one of the numerous Stars of the Sky, which the World will never miss.

The Empress was very well satisfied with this proposal, and having thus imployed these two sorts of men, in the mean while builded two Chappels one above another; the one she lined throughout with Diamonds, both Roof, Walls and Pillars; but the other

ſhe reſovled to line with the Star-ſtone; the Fire-ſtone ſhe placed upon the the Diamond-lining, by reaſon Fire has no power on Diamonds; and when ſhe would have that Chappel where the Fire-ſtone was, appear all in a flame, ſhe had by the means of Artificial-pipes, water conveighed into it, which by turning the Cock, did, as out of a Fountain, ſpring over all the room, and as long as the fire-ſtone was wet, the Chappel ſeemed to be all in a flaming fire.

The other Chappel, which was lined with the Star-ſtone, did onely caſt a ſplendorous and comfortable light; both the Chappels ſtood upon Pillars, juſt in the middle of a round Cloyſter which was dark as night; neither was there any other light within them, but what came from the Fire- and Star-ſtone; and being every where open, allowed to all that were within the compaſs of the Cloyſter, a free proſpect into them; beſides, they were ſo artificially contrived, that they did both move in a circle about their own Centres, without intermiſsion, contrary ways. In the Chappel which was lined with the Fire-ſtone, the Empereſs preached Sermons of terror to the wicked, and told them of the puniſhments for their ſins, to wit, that after this life they ſhould be tormented in an everlaſting fire. But in the other Chappel lined with the Star-ſtone, ſhe preached Sermons of comfort to thoſe that repented of their ſins, and were troubled at their own wickedneſs; Neither did the heat of the flame in the

least hinder her; for the Fire-stone did not cast so great a heat but the Empereſs was able to endure it, by reason the water which was poured on the stone, by its own self-motion turned into a flaming fire, occasioned by the natural motions of the Stone, which made the flame weaker then if it had been fed by some other kind of fuel; the other Chappel where the Star-stone was, although it did cast a great light, yet was it without all heat, and the Empereſs appear'd like an Angel in it; and as that Chappel was an embleme of *Hell*, so this was an embleme of *Heaven*. And thus the Empereſs, by Art, and her own ingenuity, did not onely convert the Blazing-world to her own Religion, but kept them in a constant belief, without inforcement or blood-shed; for she knew well, that belief was a thing not to be forced or pressed upon the people, but to be instilled into their minds by gentle perswasions; and after this manner she encouraged them also in all other duties and employments, for Fear, though it makes people obey, yet does it not last so long, nor is it so sure a means to keep them to their duties, as Love.

Last of all, when she saw that both Chuch and State was now in a well-ordered and setled condition, her thoughts reflected upon the world she came from; and though she had a great desire to know the condition of the same, yet could she advise no manner of way how to gain any knowledg thereof; at last, after many serious considerations, she conceived that it was impossible to

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be done by any other means, then by the help of Immaterial Spirits; wherefore she made a Convocation of the most learned, witty and ingenious of all the forementioned sorts of men, and desired to know of them, whether there were any Immaterial Spirits in their World. First, she enquired of the Worm-men, whether they had perceived some within the Earth? They answered her Majesty, That they never knew of any such Creatures; for whatsoever did dwell within the Earth, said they, was imbodied and material. Then she asked the Flye-men, whether they had observed any in the Air? for you having numerous eyes, said she, will be more able to perceive them, then any other Creatures. To which they answered her Majesty, That although Spirits, being immaterial, could not be perceived by the Worm-men in the Earth, yet they perceived that such Creatures did lodg in the vehicles of the Air. Then the Empress asked, Whether they could speak to them, and whether they did understand each other? The Fly-men answered, That those Spirits were always cloath'd in some sort or other of Material Garments; which Garments were their Bodies, made, for the most part, of Air; and when occasion served, they could put on any other sort of substances; but yet they could not put these substances into any form or shape, as they pleased. The Empress asked the Fly-men, whether it was possible that she could be acquainted, and have some conferences with them? They

They anſwered, They did verily believe ſhe might. Hereupon the Empereſs commanded the Fly-men to ask ſome of the Spirits, whether they would be pleaſed to give her a viſit? This they did; and after the Spirits had preſented themſelves to the Empereſs, (in what ſhapes or forms, I cannot exactly tell) after ſome few complements that paſſed between them, the Empereſs told the Spirits that ſhe queſtioned not, but they did know how ſhe was a ſtranger in that World, and by what miraculous means ſhe was arrived there; and ſince ſhe had a great deſire to know the condition of the World ſhe came from, her requeſt to the Spirits was, to give her ſome information thereof, eſpecially of thoſe parts of the world where ſhe was born, bred, and educated, as alſo of her particular friends and acquaintance; all which, the Spirits did according to her deſire; at laſt, after a great many conferences and particular intelligences, which the Spirits gave the Empereſs, to her great ſatisfaction and content, ſhe enquired after the moſt famous Students, Writers, and Experimental Philoſophers in that World, which they gave her a full relation of; amongſt the reſt ſhe enquired, whether there were none that had found out yet the Jews Cabbala? Several have endeavoured it, anſwered the Spirits, but thoſe that came neareſt (although themſelves denied it) were one Dr. *Dee*, and one *Edward Kelly*, the one repreſenting *Moſes*, and the other *Aaron*; for *Kelly* was to Dr. *Dee*, as *Aaron* to *Moſes*;

but yet they proved at last but meer Cheats, and were described by one of their own Country-men, a famous Poet, named *Ben. Johnson*, in a Play call'd *The Alchymist*, where he expressed *Kelly* by Capt. *Face*, and *Dee* by Dr. *Subtle*, and their two Wives by *Doll Common*, and the Widow; by the Spaniard in the Play, he meant the Spanish Ambassador, and by Sir *Epicure Mammon*, a Polish Lord. The Empress remembred that she had seen the Play, and asked the Spirits whom he meant by the name of *Ananias*? Some Zealous Brethren, answered they, in *Holland*, *Germany*, and several other places. Then she asked them, Who was meant by the Druggist? Truly, answered the Spirits, we have forgot, it being so long since it was made and acted. What, replied the Empress, can Spirits forget? Yes, said the Spirits; for what is past, is onely kept in memory, if it be not recorded. I did believe, said the Empress, That Spirits had no need of memory, or remembrance, and could not be subject to forgetfulness. How can we, answered they, give an account of things present, if we had no memory, but especially of things past, unrecorded, if we had no remembrance? Said the Empress, By present knowledg and understanding. The Spirits answered, That present knowledg and understanding was of actions or things present, not of past. But, said the Empress, you know what is to come, without memory or remembrance, and therefore you may know what

what is paſt without memory and remembrance. They anſwered, That their foreknowledg was onely a prudent and ſubtile obſervation made by a comparing of things or actions paſt, with thoſe that are preſent, and that Remembrance was nothing elſe but a repetition of things or actions paſt.

Then the Empereſs asked the Spirits, Whether there was a threefold *Cabbala*? They anſwered, *Dee* and *Kelly* made but a two-fold *Cabbala*, to wit, of the Old and New Teſtament, but others might not onely make two or three, but threeſcore *Cabbala's*, if they pleaſed. The Empereſs asked, Whether it was a Traditional, or meerly a Scriptural, or whether it was a Literal, Philoſophical, or Moral *Cabbala*? Some, anſwered they, did believe it meerly Traditional, others Scriptural, ſome Literal, and ſome Metaphorical; but the truth is, ſaid they, 'twas partly one, and partly the other; as partly a Traditional, partly a Scriptural, partly Literal, partly Metaphorical. The Empereſs asked further, Whether the Cabbala was a work onely of natural reaſon, or of divine inſpiration? Many, ſaid the Spirits, that write Cabbala's pretend to divine Inſpirations, but whether it be ſo, or not; it does not belong to us to judg; onely this we muſt needs confeſs, that it is a work which requires a good wit, and a ſtrong faith, but not natural reaſon; for though natural reaſon is moſt perſwaſive, yet Faith is the chief that is required in Cabbaliſts. But, ſaid the Empereſs,

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Is there not Divine Reaſon, as well as there is Natural? No, anſwered they: for there is but a Divine Faith, and as for Reaſon it is onely natural; but you Mortals are ſo puzled about this divine Faith, and natural Reaſon, that you do not know well how to diſtinguiſh them, but confound them both, which is the cauſe you have ſo many divine Philoſophers who make a Gallimafry both of Reaſon and Faith. Then ſhe asked, Whether pure natural Philoſophers were Cabbaliſts? They anſwered, No; but onely your Myſtical or Divine Philoſophers, ſuch as ſtudy beyond ſenſe and reaſon. She enquired further, Whether there was any Cabbala in God, or whether God was full of Ideas? They anſwered, There could be nothing in God, nor could God be full of any thing, either forms or figures, but of himſelf; for God is the Perfection of all things, and an Unexpreſsible Being, beyond the conception of any Creature, either Natural or Supernatural. Then I pray inform me, ſaid the Empereſs, Whether the Jews, or any other Cabbala, conſiſt in numbers? The Spirits anſwered, No: for numbers are odd, and different, and would make a diſagreement in the Cabbala. But ſaid ſhe again, Is it a ſin then not to know or underſtand the Cabbala? God is ſo merciful, anſwered they, and ſo juſt, that he will never damn the ignorant, and ſave onely thoſe that pretend to know him and his ſecret Counſels by their Cabbala's, but he loves thoſe that adore and worſhip

worſhip him with fear and reverence, and with a pure heart. She asked further, which of theſe two Cabbala's was moſt approved, the Natural, or Theological? The Theological, anſwered they, is myſtical, and belongs onely to Faith; but the Natural belongs to Reaſon. Then ſhe asked them, Whether Divine Faith was made out of Reaſon? No, anſwered they, for Faith proceeds onely from a Divine ſaving Grace, which is a peculiar Gift of God. How comes it then, replied ſhe, that Men, even thoſe that are of ſeveral opinions, have Faith more or leſs? A natural belief, anſwered they, is not a Divine Faith. But, proceeded the Empereſs, How are you ſure that God cannot be known? The ſeveral opinions you Mortals have of God, anſwered they, are ſufficient witneſſes thereof. Well then, replied the Empereſs, leaving this inquiſitive knowledg of God, I pray inform me, whether you Spirits give motion to natural bodies? No, anſwered they; but, on the contrary, natural material bodies give Spirits motion; for we Spirits, being incorporeal, have no motion but from our corporeal vehicles, ſo that we move by the help of our bodies, and not the bodies by the help of us; for pure Spirits are immovable. If this be ſo, replied the Empereſs, How comes it then that you can move ſo ſuddenly at a vaſt diſtance? They anſwered, That ſome ſorts of matter were more pure, rare, and conſequently more light and agil then others; and this was the rea-

ſon of their quick and ſudden motions. Then the Empereſs asked them, Whether they could ſpeak without a body, or bodily organs? No, ſaid they; nor could we have any bodily ſenſe, but onely knowledg. She asked, whether they could have knowledg without body? Not a natural, anſwered they, but a Supernatural knowledg, which is a far better knowledg then a natural. Then ſhe asked them, whether they had a General or Univerſal Knowledg? They anſwered, Single or particular created Spirits, have not; for not any Creature, but God Himſelf, can have an abſolute and perfect knowledg of all things. The Empereſs asked them further, Whether Spirits had inward and outward parts? No, anſwered they; for parts onely belong to bodies, not to Spirits. Again, ſhe asked them, whether their Vehicles were living bodies? They are ſelf-moving bodies, anſwered they, and therefore they muſt needs be living; for nothing can move it ſelf, without it hath life. Then, ſaid ſhe, it muſt neceſſarily follow, that this living, ſelf-moving body gives a Spirit motion, and not that the Spirit gives the body, as its vehicle, motion. You ſay very true, anſwered they, and we told you this before. Then the Empereſs asked them, of what forms of Matter thoſe Vehicles were? They ſaid they were of ſeveral different forms; ſome groſs and denſe, and others more pure, rare, and ſubtil. Then ſhe enquired, whether Immaterial Spirits were not of a Globous figure? They anſwered,

anſwered, Figure and Body were but one thing; for no Body was without Figure, nor no Figure without Body; and that it was as much non-ſence to ſay, an Immaterial Figure, as to ſay an Immaterial Body. Again, ſhe asked, whether Spirits were not like Water, or Fire? No, ſaid they, for both Fire and Water are material; and we are no more like Fire or Water, then we are like Earth; nay, were it the pureſt and fineſt degree of Matter, even above the Heavens; for Immaterial Creatures cannot be likened or compared to Material; But, as we ſaid before, our Vehicles being material, are of ſeveral degrees, forms and ſhapes. But if you be not material, ſaid the Empereſs, how can you be Generators of all Creatures? We are no more, anſwered they, the Generators of material Creatures, then they are the Generators of us Spirits. Then ſhe asked, whether they did leave their Vehicles? No, anſwered they; for we being incorporeal, cannot leave or quit them; but our Vehicles do change into ſeveral forms and figures, according as occaſion requires. Then the Empereſs deſired the Spirits to tell her, whether Man was a little World? They anſwered, That if a Fly or Worm was a little World, then Man was ſo too. She asked again, whether our Fore-fathers had been as wiſe, as men were at preſent, and had underſtood ſenſe and reaſon, as well as they did now? They anſwered, That in former Ages they had been as wiſe as they are in this preſent, nay, wiſer; for, ſaid they,

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many in this age do think their Fore-fathers have been Fools, by which they prove themſelves to be ſuch. The Empereſs asked further, whether there was any Plaſtick power in Nature? Truly, ſaid the Spirits, Plaſtick power in a hard word, ſignifies no more then the power of the corporeal, figurative motions of Nature. After this, the Empereſs deſired the Spirits to inform her where the Paradiſe was, whether it was in the midſt of the World as a Centre of pleaſure? or whether it was the whole world, or a peculiar world by it ſelf, as a world of life, and not of matter; or whether it was mixt, as a world of living animal Creatures? They anſwered, That Paradiſe was not in the world ſhe came from, but in that world ſhe lived in at preſent; and that it was the very ſame place where ſhe kept her Court, and where her Palace ſtood, in the midſt of the Imperial City. The Empereſs asked further, whether in the beginning and Creation of the World, all Beaſts could ſpeak? They anſwered, That no Beaſts could ſpeak, but onely thoſe ſorts of Creatures which were Fiſh-men, Bear-men, Worm-men, and the like, which could ſpeak in the firſt Age, as well as they do now. She asked again, whether they were none of thoſe Spirits that frighted *Adam* out of the Paradiſe, at leaſt cauſed him not to return thither again. They anſwered they were not. Then ſhe deſired to be informed, whither *Adam* fled when he was driven out of the Paradiſe? Out of this World, ſaid they, you are now

Empereſs

Empereſs of, into the world you came from. If this be ſo, replied the Empereſs, then ſurely thoſe Cabbaliſts are much out of their ſtory, who believe the Paradiſe to be a world of Life onely, without Matter; for this world, though it be moſt pleaſant and fruitful, yet it is not a world of meer immaterial life, but a world of living, material Creatures. Without queſtion, they are, anſwered the Spirits; for not all Cabbalas are true. Then the Empereſs asked, That ſince it is mentioned in the ſtory of the Creation of the World, that *Eve* was tempted by the Serpent, whether the Devil was within the Serpent, or whether the Serpent tempted her without the Devil? They anſwered, That the Devil was within the Serpent. But how came it then, replied ſhe, that the Serpent was curſed? They anſwered, becauſe the Devil was in him: for are not thoſe men in danger of damnation which have the Devil within them, who perſwades them to believe and act wickedly? The Empereſs asked further, whether Light and the Heavens were all one. They anſwered, That that Region which contains the Lucid natural Orbs, was by mortals named Heaven; but the beatifical Heaven, which is the Habitation of the bleſſed Angels and Souls, was ſo far beyond it, that it could not be compared to any natural Creature. Then the Empereſs asked them, whether all Matter was fluid at firſt? They anſwered, That Matter was always as it is; and that ſome parts of Matter were rare, ſome denſe, ſome

fluid, ſome ſolid, *&c.* Neither was God bound to make all matter fluid at firſt. She asked further, whether Matter was immovable in it ſelf? We have anſwered you before, ſaid they, That there is no motion but in Matter; and were it not for the motion of Matter, we Spirits, could not move, nor give you any anſwer to your ſeveral queſtions. After this, the Empereſs asked the Spirits, whether the Univerſe was made within the ſpace of ſix days, or whether by thoſe ſix days, were ment ſo many Decrees or Commands of God? They anſwered her, that the World was made by the All-powerful Decrèe and Command of God; but whether there were ſix Decrees or Commands, or fewer, or more, no creature was able to tell. Then ſhe inquired, whether there was no myſtery in numbers? No other myſtery, anſwered the Spirits, but reckoning or counting, for numbers are onely marks of remembrance. But what do you think of the number of Four, ſaid ſhe, which Cabbaliſts make ſuch ado withal, and of the number of Ten, when they ſay that Ten is all, and that all numbers are virtually comprehended in four? We think, anſwered they, that Cabbaliſts have nothing elſe to do but to trouble their heads with ſuch uſeleſs fancies; for naturally there is no ſuch thing as prime or all in numbers; nor is there any other myſtery in numbers, but what mans fancy makes; but what men call Prime, or All, we do not know, becauſe they do not agree in the number of their

opinion.

opinion. Then the Empereſs asked, whether the number of ſix was a ſymbole of Matrimony, as being made up of Male and Female, for two into three is ſix. If any number can be a ſymbole of Matrimony, anſwered the Spirits, it is not Six, but Two; if two may be allowed to be a number: for the act of Matrimony is made up of two joined in one. She asked again, what they ſaid to the number of Seven? whether it was not an Embleme of God, becauſe Cabbaliſts ſay, that it is neither begotten, nor begets any other number. There can be no Embleme of God, anſwered the Spirits; for if we do not know what God is, how can we make an Embleme of him? Nor is there any number in God, for God is the perfection himſelf, but numbers are imperfect; and as for the begetting of numbers, it is done by Multiplication and Addition; but Subſtraction is as a kind of death to numbers. If there be no myſtery in numbers, replied the Empereſs, then it is in vain to refer the Creation of the World to certain numbers, as Cabbaliſts do. The onely myſtery of numbers, anſwered they, concerning the Creation of the World is, that as numbers do multiply, ſo does the world. The Empereſs asked, how far numbers did multiply? The Spirits anſwered, to Infinite. Why, ſaid ſhe, Infinite cannot be reckoned, nor numbred. No more, anſwered they, can the parts of the Univerſe; for God's Creation, being an Infinite action, as proceeding from an Infinite Power, could not reſt

upon

upon a finite number of Creatures, were it never ſo great. But leaving the myſtery of numbers, proceeded the Empereſs, Let me now deſire you to inform me, whether the Suns and Planets were generated by the Heavens, or Æthereal Matter? The Spirits anſwered, That the Stars and Planets were of the ſame matter which the Heavens, the Æther, and all other natural Creatures did conſiſt of; but whether they were generated by the Heavens or Æther, they could not tell: if they be, ſaid they, they are not like their Parents; for the Sun, Stars, and Planets, are more ſplendorous then the Æther, as alſo more ſolid and conſtant in their motions: But put the caſe, the Stars and Planets were generated by the Heavens, and the Æthereal Matter; the queſtion then would be, out of what theſe are generated or produced? if theſe be created out of nothing, and not generated out of ſomething, then it is probable the Sun, Stars and Planets are ſo too; nay, it is more probable of the Stars and Planets, then of the Heavens, or the fluid Æther, by reaſon the Stars and Planets ſeem to be further off from mortality, then the particular parts of the Æther; for no doubt but the parts of the Æthereal Matter alter into ſeveral forms, which we do not perceive of the Stars and Planets. The Empereſs asked further, whether they could give her information of the three principles of Man, according to the doctrine of the Platoniſts; as firſt of the Intellect, Spirit, or Divine Light:

Light: 2. Of the Soul of Man her ſelf: and 3. Of the Image of the Soul, that is, her vital operation on the body? The Spirits anſwered, that they did not underſtand theſe three diſtinctions; but that they ſeem'd to corporeal ſenſe and reaſon, as if they were three ſeveral bodies, or three ſeveral corporeal actions; however, ſaid they, they are intricate conceptions of irregular fancies. If you do not underſtand them, replied the Empereſs, hovv ſhall humane Creatures do then? Many, both of your modern and ancient Philoſophers, anſwered the Spirits, endeavour to go beyond ſenſe and reaſon, vvhich makes them commit abſurdities; for no corporeal Creature can go beyond ſenſe and reaſon; no not we Spirits, as long as vve are in our corporeal Vehicles. Then the Empereſs asked them, vvhether there vvere any Atheiſts in the World? The Spirits anſwered, that there vvere no more Atheiſts then vvhat Cabbaliſts make. She asked them further, Whether Spirits vvere of a globous or round Figure? They anſvvered, That Figure belonged to body, but they being immaterial had no figure. She asked again, Whether Spirits were not like Water or Fire? They anſwered, that Water and Fire was material, were it the pureſt and moſt refined that ever could be; nay, were it above the Heavens: But we are no more like Water or Fire, ſaid they, then we are like Earth; but our Vehicles are of ſeveral forms, figures and degrees

of ſubſtances. Then ſhe deſired to know, whether their Vehicles were made of Air? Yes, anſwered the Spirits, ſome of our Vehicles are of thin Air. Then I ſuppoſe, replied the Empereſs, That thoſe airy Vehicles, are your corporeal ſummerſuits. She asked further, whether the Spirits had not aſcending and deſcending motions, as well as other Creatures? They anſwered, That properly there was no aſcenſion or deſcenſion in Infinite Nature, but onely in relation to particular parts; and as for us Spirits, ſaid they, we can neither aſcend nor deſcend without corporeal Vehicles; nor can our Vehicles aſcend or deſcend, but according to their ſeveral ſhapes and figures, for there can be no motion without body. The Empereſs asked them further, whether there was not a World of Spirits, as well as there is of material Creatures? No, anſwered they; for the word World implies a quantity or multitude of corporeal Creatures, but we being Immaterial, can make no world of Spirits. Then ſhe deſired to be informed when Spirits were made? We do not know, anſwered they, how and when we were made, nor are we much inquiſitive after it; nay, if we did, it would be no benefit, neither for us, nor for you mortals to know it. The Empereſs replied, That Cabbaliſts and Divine Philoſophers ſaid, mens rational Souls were Immaterial, and ſtood as much in need of corporeal Vehicles, as Spirits did. If this be ſo, anſwered the Spirits, then you are Hermaphrodites of Nature;

Nature; but your Cabbaliſts are miſtaken, for they take the pureſt and ſubtilleſt parts of Matter for Immaterial Spirits. Then the Empereſs asked, when the ſouls of Mortals went out of their bodies, whether they went to Heaven or Hell, or whether they remained in airy Vehicles? God's Juſtice and Mercy, anſwered they, is perfect, and not imperfect; but if you mortals will have Vehicles for your Souls, and a place that is between Heaven and Hell, it muſt be Purgatory, which is a place of Purification, for which action Fire is more proper then Air, and ſo the Vehicles of thoſe ſouls that are in Purgatory cannot be airy, but fiery; and after this rate there can be but four places for humane ſouls to be in, *viz.* Heaven, Hell, Purgatory, and this World; but as for Vehicles, they are but fancies, not real truths. Then the Empereſs asked them, where Heaven and Hell was? Your Saviour Chriſt, anſwered the Spirits, has informed you, that there is Heaven and Hell, but he did not tell you what, nor where they are; wherefore it is too great a preſumption for you Mortals to inquire after it; if you do but ſtrive to get into Heaven, it is enough, though you do not know where or what it is, for it is beyond your knowledg and underſtanding. I am ſatisfied, replied the Empereſs, and asked further, whether there were any figures or characters in the Soul? They anſwered, where there was no body, there could be no figure. Then ſhe asked them, whether Spirits could be naked?

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and whether they were of a dark, or a light colour? As for our nakedneſs, it is a very odd queſtion, anſwered the Spirits; and we do not know what you mean by a naked Spirit; for you judg of us as of corporeal Creatures; and as for Colour, ſaid they, it is according to our Vehicles; for Colour belongs to Body, and as there is no Body that is colourleſs, ſo there is no Colour that is bodileſs. Then the Empereſs deſired to be informed, whether all ſouls were made at the firſt Creation of the World? We know no more, anſwered the Spirits, of the origine of humane ſouls, then we know of our ſelves. She asked further, whether humane bodies were not burthenſome to humane ſouls? They anſwered, That bodies made Souls active, as giving them motion; and if action was troubleſome to ſouls, then bodies were ſo too. She asked again, whether ſouls did chuſe bodies? They anſwered, That Platonicks believed, the ſouls of Lovers lived in the bodies of their Beloved; but ſurely, ſaid they, if there be a multitude of ſouls in a world of Matter, they cannot miſs bodies; for as ſoon as a ſoul is parted from one body, it enters into another; and ſouls having no motion of themſelves, muſt of neceſsity be cloathed or imbodied with the next parts of Matter. If this be ſo, replied the Empereſs, then I pray inform me, whether all matter be ſoulified? The Spirits anſwered, They could not exactly tell that; but if it was true, that Matter had no

other

other motion but what came from a ſpiritual power; and that all matter was moving, then no ſoul could quit a body, but ſhe muſt of neceſsity enter into another ſoulified body, and then there would be two immaterial ſubſtances in one body. The Empereſs asked, whether it was not poſsible that there could be two ſouls in one body? As for immaterial ſouls, anſwered the Spirits, it is impoſsible; for there cannot be two immaterials in one inanimate body, by reaſon they want parts, and place, being bodileſs; but there may be numerous material ſouls in one compoſed body, by reaſon every material part has a material natural ſoul; for Nature is but one Infinite ſelf-moving, living and ſelf-knowing body, conſiſting of the three degrees of inanimate, ſenſitive and rational Matter, ſo intermixt together, that no part of Nature, were it an Atome, can be without any of theſe three degrees; the ſenſitive is the life, the rational the ſoul, and the inanimate part, the body of Infinite Nature. The Empereſs was very well ſatisfied with this anſwer, and asked further, whether ſouls did not give life to bodies? No, anſwered they; but Spirits and Divine Souls have a life of their own, which is not partable, being purer then a natural life; for Spirits are incorporeal, and conſequently individable. But when the Soul is in its Vehicle, ſaid the Empereſs, then methinks ſhe is like the Sun, and the Vehicle like the Moon. No, anſwered they, but the Vehicle is like

the Sun, and the Soul like the Moon; for the Soul hath motion from the Body, as the Moon has light from the Sun. Then the Empereſs asked the Spirits, whether it was an evil Spirit that tempted *Eve*, and brought all the miſchiefs upon Mankind, or whether it was the Serpent? They anſwered, That Spirits could not commit actual evils. The Empereſs ſaid they might do it by perſwaſions. They anſwered, That Perſwaſions were actions; but the Empereſs not being contented with this anſwer, asked whether there was not a ſupernatural Evil? The Spirits anſwered, That there was a ſupernatural Good, which was God; but they knew of no ſupernatural Evil that was equal to God. Then ſhe deſired to know, whether Evil Spirits were reckoned amongſt the Beaſts of the Field? They anſwer'd, That many Beaſts of the field were harmleſs Creatures, and very ſerviceable for Man's uſe; and though ſome were accounted fierce and cruel, yet did they exerciſe their cruelty upon other Creatures, for the moſt part, to no other end, but to get themſelves food, and to ſatisfie their natural appetite; but certainly, ſaid they, you men are more cruel to one another, then evil Spirits are to you; and as for their habitations in deſolate places, we having no communion with them, can give you no certain account thereof. But what do you think, ſaid the Empereſs, of Good Spirits? may not they be compared to the Fowls of the Air? They anſwered, There were many cruel and ravenous

ravenous Fowls as well in the Air, as there were fierce and cruel Beaſts on Earth; ſo that the good are always mixt with the bad. She asked further, whether the fiery Vehicles were a Heaven, or a Hell, or at leaſt a Purgatory to the Souls? They anſwered, That if the Souls were immaterial, they could not burn, and then fire would do them no harm; and though Hell was believed to be an undecaying and unquenchable fire, yet Heaven was no fire. The Empereſs replied, That Heaven was a Light. Yes, ſaid they, but not a fiery Light. Then ſhe asked, whether the different ſhapes and ſorts of Vehicles, made the Souls and other Immaterial Spirits, miſerable, or bleſſed? The Vehicles, anſwered they, make them neither better, nor worſe; for though ſome Vehicles ſometimes may have power over others, yet theſe by turns may get ſome power again over them, according to the ſeveral advantages and diſadvantages of particular natural parts. The Empereſs asked further, whether animal life came out of the ſpiritual World, and did return thither again? The Spirits anſwered, they could not exactly tell; but if it were ſo, then certainly animal lives muſt leave their bodies behind them, otherwiſe the bodies would make the ſpiritual World a mixt World, that is, partly material, and partly immaterial; but the Truth is, ſaid they, Spirits being immaterial, cannot properly make a World; for a World belongs to material, not to immaterial Creatures. If this be ſo, replied the Empereſs,

pereſs, then certainly there can be no world of lives and forms without matter? No, anſwered the Spirits, nor a world of Matter without lives and forms; for natural lives and forms cannot be immaterial, no more then Matter can be immovable. And therefore natural lives, forms and matter, are inſeparable. Then the Empereſs asked, whether the firſt Man did feed on the beſt ſorts of the fruits of the Earth, and the beaſts on the worſt? The Spirits anſwered, That unleſs the beaſts of the field were barred out of manured fields and gardens, they would pick and chuſe the beſt fruits as well as men; and you may plainly obſerve it, ſaid they, in Squirrels and Monkies, how they are the beſt chuſers of Nuts and Apples, and how Birds do pick and feed on the moſt delicious fruits, and Worms on the beſt roots, and moſt ſavoury herbs; by which you may ſee, that thoſe Creatures live and feed better then men do, except you will ſay, that artificial Cookery is better and more wholeſom then the natural. Again, the Empereſs asked, whether the firſt Man gave names to all the ſeveral ſorts of Fiſhes in the Sea, and freſh waters? No, anſwered the Spirits, for he was an Earthly, and not a watery Creature, and therefore could not know the ſeveral ſorts of Fiſhes. Why, replied the Empereſs, he was no more an airy Creature then he was a watery one, and yet he gave names to the ſeveral ſorts of Fowls and Birds of the Air. Fowls anſwered they, are partly Airy, and

partly

partly Earthly Creatures, not onely becauſe they reſemble Beaſts and Men in their fleſh, but becauſe their reſt and dwelling-places are on Earth; for they build their neſts, lay their eggs, and hatch their young, not in the Air, but on the Earth. Then ſhe asked, Whether the firſt Man did give names to all the various ſorts of Creatures that live on the Earth? Yes, anſwered they, to all thoſe that were preſented to him, or he had knowledg of, that is, to all the prime ſorts; but not to every particular; for of Mankind, ſaid they, there were but two at firſt, and as they did encreaſe, ſo did their names. But, ſaid the Empereſs, who gave the names to the ſeveral ſorts of Fiſh? The poſterity of Mankind, anſwered they. Then ſhe enquired, Whether there were no more kinds of Creatures now, then at the firſt Creation? They anſwered, That there were no more nor fewer kinds of Creatures then there are now; but there were, without queſtion, more particular ſorts of Creatures now, then there were then. She asked again, Whether all thoſe Creatures that were in Paradiſe, were alſo in *Noah*'s Ark? They anſwered, That the principal kinds had been there, but not all the particulars. Then ſhe would fain know, how it came, that both Spirits and Men did fall from a bleſſed into ſo miſerable a ſtate and condition they are now in. The Spirits anſwered, By diſobedience. The Empereſs asked, Whence this diſobedient ſin did proceed? But the Spirits deſired the Empereſs not to

ask them any ſuch queſtions, becauſe they went beyond their knowledg. Then ſhe begg'd the *Spirits* to pardon her preſumption; for, ſaid ſhe, It is the nature of Mankind to be inquiſitive. Natural deſire of knowledg, anſwered the *Spirits*, is not blameable, ſo you do not go beyond what your natural reaſon can comprehend. Then I'le ask no more, ſaid the Empereſs, for fear I ſhould commit ſome error; but one thing I cannot but aquaint you withal: What is that, ſaid the Spirits? I have a great deſire, anſwered the Empereſs, to make a Cabbala. What kind of Cabbala asked the Spirits? The Empereſs anſwered, The Jews Cabbala. No ſooner had the Empereſs declared her Mind, but the Spirits immediately diſappeared out of her ſight; which ſtartled the Empereſs ſo much, that ſhe fell into a Trance, wherein ſhe lay for ſome while; at laſt being come to her ſelf again, ſhe grew very ſtudious, and conſidering with her ſelf what might be the cauſe of this ſtrange diſaſter, conceived at firſt, that perhaps the Spirits were tired with hearing and giving anſwers to her queſtions; but thinking by her ſelf, that Spirits could not be tired, ſhe imagined that this was not the true cauſe of their diſappearing, till after diverſe debates with her own thoughts, ſhe did verily believe that the Spirits had committed ſome fault in their anſwers, and that for their puniſhment they were condemned to the loweſt and darkeſt Vehicles. This belief was ſo fixt in her mind, that it put her into a very

very Melancholick humor; and then she sent both for her Fly- and Worm-men, and declared to them the cause of her sadness. 'Tis not so much, said she, the vanishing of those Spirits that makes me Melancholick, but that I should be the cause of their miserable condition, and that those harmless Spirits should, for my sake, sink down into the black and dark abyss of the Earth. The Worm-men comforted the Empress, telling her, that the Earth was not so horrid a dwelling, as she did imagine; for, said they, not onely all Minerals and Vegetables, but several sorts of Animals can witness, that the Earth is a warm, fruitful, quiet, safe and happy habitation; and though they want the light of the Sun, yet are they not in dark, but there is light even within the Earth, by which those Creatures do see that dwell therein. This relation setled her Majesties mind a little; but yet she being desirous to know the Truth, where, and in what condition those Spirits were, commanded both the Fly- and Worm-men to use all labour and industry to find them out, whereupon the Worm-men straight descended into the Earth, and the Fly-men ascended into the Air. After some short time, the Worm-men returned, and told the Empress, that when they went into the Earth, they inquired of all the Creatures they met withal, whether none of them had perceived such or such Spirits, until at last coming to the very Center of the Earth, they were truly informed, that those Spirits had stayed some

time

time there, but at laſt were gone to the Antipodes on the other ſide of the Terreſtrial Globe, diametrically oppoſite to theirs. The Fly-men ſeconded the Worm-men, aſſuring her Majeſty, that their relation was very true; for, ſaid they, we have rounded the Earth, and juſt when we came to the Antipodes, we met thoſe Spirits in a very good condition, and acquainted them that your Majeſty was very much troubled at their ſudden departure, and fear'd they ſhould be buried in the darkneſs of the Earth: whereupon the Spirits anſwered us, that they were ſorry for having occaſioned ſuch ſadneſs and trouble in your Majeſty; and deſired us to tell your Majeſty, that they feared no darkneſs; for their Vehicles were of ſuch a ſort of ſubſtance as Cats-eyes, Glow-worms tails, and rotten wood, carrying their light along with them; and that they were ready to do your Majeſty what ſervice they could, in making your Cabbala. At which Relation the Empereſs was exceedingly glad, and rewarded both her Fly- and Worm-men bountifully.

After ſome time, when the Spirits had refreſhed themſelves in their own Vehicles, they ſent one of their nimbleſt Spirits, to ask the Empereſs, whether ſhe would have a Scribe, or whether ſhe would write the Cabbala her ſelf? The Empereſs received the proffer which they made her, with all civility; and told him, that ſhe deſired a Spiritual Scribe. The Spirit anſwered, that they could dictate, but not write, except

except they put on a hand or arm, or elſe the whole body of Man. The Empereſs replied, How can Spirits arm themſelves with gantlets of fleſh? As well, anſwered he, as Man can arm himſelf with a gantlet of ſteel. If it be ſo, ſaid the Empereſs, then I will have a Scribe. Then the Spirit asked her, whether ſhe would have the Soul of a living or a dead Man? Why, ſaid the Empereſs, can the Soul quit a living body, and wander or travel abroad? Yes, anſwered he, for according to *Plato's* Doctrine, there is a converſation of Souls, and the Souls of Lovers live in the bodies of their Beloved. Then I will have, anſwered ſhe, the Soul of ſome ancient famous Writer, either of *Ariſtotle; Pythagoras, Plato, Epicurus*, or the like. The Spirit ſaid, That thoſe famous men were very learned, ſubtile, and ingenious Writers, but they were ſo wedded to their own opinions, that they would never have the patience to be Scribes. Then, ſaid ſhe, I'le have the Soul of one of the moſt famous modern Writers, as either of *Galileo, Gaſſendus, Des Cartes, Helmont, Hobbes, H. More, &c.* The Spirit anſwered, That they were fine ingenious Writers, but yet ſo ſelf-conceited, that they would ſcorn to be Scribes to a Woman. But, ſaid he, there's a Lady, the *Ducheſs* of *Newcaſtle*, which although ſhe is not one of the moſt learned, eloquent, witty and ingenious, yet is ſhe a plain and rational Writer, for the principle of her Writings, is Senſe and Reaſon, and

ſhe will without queſtion, be ready to do you all the ſervice ſhe can. The Lady then, ſaid the Empereſs, will I chuſe for my ſcribe, neither will the Emperor have reaſon to be jealous, ſhe being one of my own ſex. In truth, ſaid the Spirit, Husbands have reaſon to be jealous of Platonick Lovers, for they are very dangerous, as being not onely very intimate and cloſe, but ſubtil and inſinuating. You ſay well, replied the Empereſs; wherefore I pray ſend me the *Ducheſs* of *Newcaſtle's* Soul; which the Spirit did; and after ſhe came to wait on the Empereſs, at her firſt arrival the Empereſs imbraced and ſaluted her with a ſpiritual kiſs; then ſhe asked her whether ſhe could write? Yes, anſwered the *Ducheſs's* Soul, but not ſo intelligibly that any Reader whatſoever may underſtand it, unleſs he be taught to know my Characters; for my Letters are rather like Characters, then well-formed Letters, Said the Empereſs, you were recommended to me by an honeſt and ingenious Spirit. Surely, anſwered the Ducheſs, the Spirit is ignorant of my hand-writing. The truth is, ſaid the Empereſs, he did not mention your hand-writing; but he informed me, that you writ ſenſe and reaſon, and if you can but write ſo, that any of my Secretaries may learn your hand, they ſhall write it out fair and intelligible. The Ducheſs anſwered, That ſhe queſtioned not but it might eaſily be learned in a ſhort time. But, ſaid ſhe to the Empereſs, What is it that your Majeſty would have written? She anſwered, The Jews

Cabbala.

Cabbala. Then your onely way for that is, ſaid the Ducheſs, to have the Soul of ſome famous Jew; nay, if your Majeſty pleaſe, I ſcruple not, but you may as eaſily have the ſoul of *Moſes*, as of any other. That cannot be, replied the Empereſs, for no mortal knows where *Moſes* is. But, ſaid the Ducheſs, humane Souls are immortal; however, if this be too difficult to be obtained, you may have the Soul of one of the chief Rabbies or Sages of the Tribe of *Levi*, who will truly inſtruct you in that myſtery; whenas, otherwiſe, your Majeſty will be apt to miſtake, and a thouſand to one, but commit groſs errors. No, ſaid the Empereſs, for I ſhall be inſtructed by Spirits. Alas! ſaid the Ducheſs, Spirits are as ignorant as Mortals in many caſes; for no created Spirits have a general or abſolute knowledg, nor can they know the Thoughts of Men, much leſs the Myſteries of the great Creator, unleſs he be pleaſed to inſpire into them the gift of Divine Knowledg. Then, I pray, ſaid the Empereſs, let me have your counſel in this caſe. The Ducheſs anſwered, If your Majeſty will be pleaſed to hearken to my advice, I would deſire you to let that work alone; for it will be of no advantage either to you, or your people, unleſs you were of the Jews Religion; nay, if you were, the vulgar interpretation of the holy Scripture would be more inſtructive, and more eaſily believed, then your myſtical way of interpreting it; for had it been better and more advantagious for the ſalvation of the Jews, ſurely

ſurely *Moſes* would have ſaved after ages that labour by his own explanation, he being not onely a wiſe, but a very honeſt, zealous and religious Man: Wherefore the beſt way, ſaid ſhe, is to believe with the generality the literal ſenſe of the Scripture, and not to make interpretations every one according to his own fancy, but to leave that work for the Learned, or thoſe that have nothing elſe to do; Neither do I think, ſaid ſhe, that God will damn thoſe that are ignorant therein, or ſuffer them to be loſt for want of a myſtical interpretation of the Scripture. Then, ſaid the Empereſs, I'le leave the Scripture, and make a Philoſophical Cabbala. The Ducheſs told her, That ſenſe and reaſon would inſtruct her of Nature as much as could be known; and as for numbers, they were infinite, but to add non-ſenſe to infinite, would breed a confuſion, eſpecially in humane underſtanding. Then, replied the Empereſs, I'le make a moral Cabbala. The onely thing, anſwered the Ducheſs, in morality, is but to fear God, and to love his Neighbour, and this needs no further interpretation. But then I'le make a Political Cabbala, ſaid the Empereſs. The Ducheſs anſwered, That the chief and onely ground in Government, was but Reward and Puniſhment, and required no further Cabbala; But, ſaid ſhe, If your Majeſty were reſolved to make a Cabbala, I would adviſe you, rather to make a Poetical or Romancical Cabbala, wherein you can uſe Metaphors,

Allegories,

Allegories, *Similitudes, &c.* and interpret them as you pleaſe. With that the Empereſs thank'd the Ducheſs, and embracing her ſoul, told her ſhe would take her Counſel: ſhe made her alſo her favourite, and kept her ſometime in that world, and by this means the Ducheſs came to know and give this Relation of all that paſſed in that rich, populous, and happy world; and after ſome time the Empereſs gave her leave to return to her Husband and Kindred into her native world, but upon condition, that her ſoul ſhould viſit her now and then; which ſhe did, and truly their meeting did produce ſuch an intimate friendſhip between them, that they became Platonick Lovers, although they were both Females.

One time, when the Ducheſs her Soul was with the Empereſs, ſhe ſeem'd to be very ſad and melancholy; at which the *Empereſs* was very much troubled, and asked her the reaſon of her melancholick humour? Truly ſaid the Ducheſs to the Empereſs (for between dear friends there's no concealment, they being like ſeveral parts of one united body) my Melancholy proceeds from an extreme ambition. The Empereſs asked, what the height of her ambition was? The Ducheſs anſwered, That neither ſhe her ſelf, nor no Creature in the World was able to know either the height, depth or breadth of her ambition; but ſaid ſhe, my preſent deſire is, that I would be a great Princeſs. The Empereſs replied, ſo you are; for you

are a Princeſs of the fourth or fifth degree; for a Duke or Ducheſs is the higheſt title or honour that a ſubject can arrive to, as being the next to a Kings Title; and as for the name of a Prince or Princeſs, it belongs to all that are adopted to the Crown; ſo that thoſe that can add a Crown to their arms, are Princes, and therefore a *Duke* is a Title above a *Prince*; for example, the *Duke* of *Savoy*, the *Duke* of *Florence*, the *Duke* of *Lorraine*, as alſo Kings Brothers are not called by the name of Princes, but Dukes, this being the higher Title. 'Tis true, anſwered the Ducheſs, unleſs it be Kings eldeſt Sons, and they are created Princes. Yes, replied the Empereſs, but no Soverain does make a ſubject equal to himſelf, ſuch as Kings eldeſt ſons partly are: And although ſome Dukes be ſoveraign, yet I never heard that a Prince by his Title is ſoveraign, by reaſon the Title of a Prince is more a Title of Honour, then of Soverainty; for, as I ſaid before, it belongs to all that are adopted to the Crown. Well, ſaid the Ducheſs, ſetting aſide this diſpute, my ambition is, that I would fain be as you are, that is, an Empereſs of a World, and I ſhall never be at quiet until I be one. I love you ſo well, replied the Empereſs, that I wiſh with all my ſoul, you had the fruition of your ambitious deſire, and I ſhall not fail to give you my beſt advice how to accompliſh it; the beſt informers are the Immaterial Spirits, and they'l ſoon tell you, whether it be poſsible to obtain your wiſh. But, ſaid the Ducheſs, I have little

acquaintance

acquaintance with them, for I never knew any before the time you ſent for me. They know you, replied the Empereſs; for they told me of you, and were the means and inſtrument of your coming hither: Wherefore I'le confer with them, and enquire whether there be not another World, whereof you may be Empereſs as well as I am of this? No ſooner had the Empereſs ſaid this, but ſome Immaterial Spirits came to viſit her, of whom ſhe inquired, whether there were but three Worlds in all, to wit, the Blazing-world where ſhe was in, the World which ſhe came from, and the World where the Ducheſs lived? The Spirits anſwered, That there were more numerous Worlds then the Stars which appeared in theſe three mentioned Worlds. Then the Empereſs asked, whether it was not poſsible, that her deareſt friend the Ducheſs of *Newcaſtle*, might be Empereſs of one of them? Although there be numerous, nay, infinite Worlds, anſwered the Spirits, yet none is without Government. But is none of theſe Worlds ſo weak, ſaid ſhe, that it may be ſurpriſed or conquered? The Spirits anſwered, That *Lucian's* World of Lights, had been for ſome time in a ſnuff, but of late years one *Helmont* had got it, who ſince he was Emperour of it, had ſo ſtrengthened the Immortal parts thereof with mortal out-works, as it was for the preſent impregnable. Said the Empereſs, If there be ſuch an Infinite number of Worlds, I am ſure, not onely my friend, the Ducheſs, but any other

other might obtain one. Yes, anſwered the Spirits, if thoſe Worlds were uninhabited; but they are as populous as this, your Majeſty governs. Why, ſaid the Empereſs, it is not impoſsible to conquer a World. No, anſwered the Spirits, but, for the moſt part, Conquerers ſeldom enjoy their conqueſt, for they being more feared then loved, moſt commonly come to an untimely end. If you will but direct me, ſaid the Ducheſs to the Spirits, which World is eaſieſt to be conquered, her Majeſty will aſsiſt me with means, and I will truſt to Fate and Fortune; for I had rather die in the adventure of noble atchievements, then live in obſcure and ſluggiſh ſecurity; ſince by the one, I may live in a glorious Fame, and by the other I am buried in oblivion. The Spirits anſwered, That the lives of Fame were like other lives; for ſome laſted long, and ſome died ſoon. Tis true, ſaid the Ducheſs; but yet the ſhorteſt-lived Fame laſts longer then the longeſt life of Man. But, replied the Spirits, if occaſion does not ſerve you, you muſt content your ſelf to live without ſuch atchievements that may gain you a Fame: But we wonder, proceeded the Spirits, that you deſire to be Empereſs of a Terreſtrial World, when as you can create your ſelf a Celeſtial World if you pleaſe. What, ſaid the Empereſs, can any Mortal be a Creator? Yes, anſwered the Spirits; for every humane Creature can create an Immaterial World fully inhabited by immaterial Creatures, and

populous

populous of immaterial ſubjects, ſuch as we are, and all this within the compaſs of the head or ſcull; nay, not onely ſo, but he may create a World of what faſhion and Government he will, and give the Creatures thereof ſuch motions, figures, forms, colours, perceptions, *&c.* as he pleaſes, and make Whirl-pools, Lights, Preſſures and Reactions, *&c.* as he thinks beſt; nay, he may make a World full of Veins, Muſcles, and Nerves, and all theſe to move by one jolt or ſtroke: alſo he may alter that world as often as he pleaſes, or change it from a natural world, to an artificial; he may make a world of Ideas, a world of Atomes, a world of Lights, or whatſoever his fancy leads him to. And ſince it is in your power to create ſuch a world, What need you to venture life, reputation and tranquility, to conquer a groſs material world? For you can enjoy no more of a material world then a particular Creature is able to enjoy, which is but a ſmall part, conſidering the compaſs of ſuch a world; and you may plainly obſerve it by your friend the Empereſs here, which although ſhe poſſeſſes a whole world, yet enjoys ſhe but a part thereof; neither is ſhe ſo much acquainted with it, that ſhe knows all the places, Countries and Dominions ſhe Governs. The truth is, a Soveraign Monarch has the general trouble; but the Subjects enjoy all the delights and pleaſures in parts; for it is impoſſible, that a Kingdom, nay, a County ſhould be injoyed by one perſon at once, except he take the pains

to travel into every part, and endure the inconveniencies of going from one place to another; wherefore, since glory, delight and pleasure lives but in other mens opinions, and can neither add tranquility to your mind, nor give ease to your body, why should you desire to be Empereſs of a material world, and be troubled with the cares that attend Government? when as by creating a world within your self, you may enjoy all both in whole and in parts, without controle or oppoſition, and may make what world you pleaſe, and alter it when you pleaſe, and enjoy as much pleaſure and delight as a world can afford you? You have converted me, ſaid the Ducheſs to the Spirits, from my ambitious deſire; wherefore I'le take your advice, reject and deſpiſe all the worlds without me, and create a world of my own. The Empereſs ſaid, If I do make ſuch a world, then I ſhall be Miſtreſs of two worlds, one within, and the other without me. That your Majeſty may, ſaid the Spirits; and ſo left theſe two Ladies to create two worlds within themſelves: who did alſo part from each other, until ſuch time as they had brought their worlds to perfection. The Ducheſs of *Newcaſtle* was moſt earneſt and induſtrious to make her world, becauſe ſhe had none at preſent; and firſt ſhe reſolved to frame it according to the opinion of *Thales*, but ſhe found her ſelf ſo much troubled with Dæmons, that they would not ſuffer her to take her own will, but forced her to obey their orders

and

and commands; which ſhe being unwilling to do, left off from making a world that way, and began to frame one according to *Pythagoras's* Doctrine; but in the Creation thereof, ſhe was ſo puzled with numbers, how to order and compoſe the ſeveral parts, that ſhe having no skill in Arithmetick, was forced alſo to deſiſt from the making of that world. Then ſhe intended to create a world according to the opinion of *Plato*; but ſhe found more trouble and difficulty in that, then in the two former; for the numerous Ideas having no other motion but what was derived from her mind, whence they did flow and iſſue out, made it a far harder buſineſs to her, to impart motion to them, then Puppit-players have in giving motion to every ſeveral Puppit; in ſo much, that her patience was not able to endure the trouble which thoſe Ideas cauſed her; wherefore ſhe annihilated alſo that world, and was reſolved to make one according to the Opinion of *Epicurus*; which ſhe had no ſooner begun, but the infinite Atomes made ſuch a miſt, that it quite blinded the perception of her mind; neither was ſhe able to make a *Vacuum* as a receptacle for thoſe Atomes, or a place which they might retire into; ſo that partly for the want of it, and of a good order and method, the confuſion of thoſe Atomes produced ſuch ſtrange and monſtrous figures, as did more affright then delight her, and cauſed ſuch a Chaos in her mind, as has almoſt diſſolved it. At laſt, having with much ado cleanſed and cleared her mind of theſe

duſty

duſty and miſty particles, ſhe endeavoured to create a World according to *Ariſtotle's* Opinion; but remembring that her mind, as moſt of the Learned hold it, was Immaterial, and that according to *Ariſtotle's* Principle, out of Nothing, Nothing could be made; ſhe was forced alſo to deſiſt from that work, and then ſhe fully reſolved, not to take any more patterns from the Ancient Philoſophers, but to follow the Opinions of the Moderns; and to that end, ſhe endeavoured to make a World according to *Des Cartes* Opinion; but when ſhe had made the Æthereal Globules, and ſet them a moving by a ſtrong and lively imagination, her mind became ſo dizzie with their extraordinary ſwift turning round, that it almoſt put her into a ſwoon; for her thoughts, by their conſtant tottering, did ſo ſtagger, as if they had all been drunk: wherefore ſhe diſſolved that World, and began to make another, according to *Hobbs's* Opinion; but when all the parts of this Imaginary World came to preſs and drive each other, they ſeemed like a company of Wolves that worry Sheep, or like ſo many Dogs that hunt after Hares; and when ſhe found a reaction equal to thoſe preſſures, her mind was ſo ſqueeſed together, that her thoughts could neither move forward nor backward, which cauſed ſuch an horrible pain in her head, that although ſhe had diſſolved that World, yet ſhe could not, without much difficulty, ſettle her mind, and free it from that pain which thoſe preſſures and reactions had cauſed in it. At

At laſt, when the Ducheſs ſaw that no patterns would do her any good in the framing of her World; ſhe was reſolved to make a World of her own invention, and this World was compoſed of ſenſitive and rational ſelf-moving Matter; indeed, it was compoſed onely of the rational, which is the ſubtileſt and pureſt degree of Matter; for as the ſenſitive did move and act both to the perceptions and conſiſtency of the body, ſo this degree of Matter at the ſame point of time (for though the degrees are mixt, yet the ſeveral parts may move ſeveral ways at one time) did move to the Creation of the Imaginary World; which World after it was made, appear'd ſo curious and full of variety, ſo well order'd and wiſely govern'd, that it cannot poſsibly be expreſſed by words, nor the delight and pleaſure which the Ducheſs took in making this world of her own.

In the mean time the Empereſs was alſo making and diſſolving ſeveral worlds in her own mind, and was ſo puzled, that ſhe could not ſettle in any of them; wherefore ſhe ſent for the Ducheſs, who being ready to wait on the Empereſs, carried her beloved world along with her, and invited the Empereſs's Soul to obſerve the frame, order and Government of it. Her Majeſty was ſo raviſhed with the perception of it, that her ſoul deſired to live in the Ducheſs's World; but the Ducheſs adviſed her to make ſuch another World in her own mind; for, ſaid ſhe, your Majeſties mind is

full of rational corporeal motions, and the rational motions of my mind ſhall aſſiſt you by the help of ſenſitive expreſſions, with the beſt inſtructions they are able to give you.

The Empereſs being thus perſwaded by the Ducheſs to make an imaginary World of her own, followed her advice; and after ſhe had quite finiſhed it, and framed all kinds of Creatures proper and uſeful for it, ſtrengthened it with good Laws, and beautified it with Arts and Sciences; having nothing elſe to do, unleſs ſhe did diſſolve her imaginary world, or made ſome alterations in the Blazing-world, ſhe lived in, which yet ſhe could hardly do, by reaſon it was ſo well ordered that it could not be mended; for it was governed without ſecret and deceiving Policy; neither was there any ambition, factions, malicious detractions, civil diſſenſions, or home-bred quarrels, diviſions in Religion, forreign Wars, *&c.* but all the people lived in a peaceful ſociety, united Tranquillity, and Religious Conformity; ſhe was deſirous to ſee the world the Ducheſs came from, and obſerve therein the ſeveral ſoveraign Governments, Laws and Cuſtoms of ſeveral Nations. The Ducheſs uſed all the means ſhe could, to divert her from that Journey, telling her, that the world ſhe came from, was very much diſturbed with factions, diviſions and wars; but the Empereſs would not be perſwaded from her deſign; and leſt the Emperour, or any of his ſubjects ſhould know of her travel,

and

and obſtruct her deſign, ſhe ſent for ſome of the Spirits ſhe had formerly converſed withal, and inquired whether none of them could ſupply the place of her ſoul in her body at ſuch a time, when ſhe was gone to travel into another World? They anſwered, Yes, they could; for not onely one, ſaid they, but many Spirits may enter into your body, if you pleaſe. The Empereſs replied, ſhe deſired but one Spirit to be Vice-Roy of her body in the abſence of her Soul, but it muſt be an honeſt and ingenious Spirit; and if it was poſſible, a female Spirit. The Spirits told her, that there was no difference of Sexes amongſt them; but, ſaid they, we will chuſe an honeſt and ingenious Spirit, and ſuch a one as ſhall ſo reſemble your ſoul, that neither the Emperour, nor any of his ſubjects, although the moſt Divine, ſhall know whether it be your own ſoul, or not: which the Empereſs was very glad at, and after the Spirits were gone, asked the Ducheſs, how her body was ſupplied in the abſence of her ſoul? who anſwered Her Majeſty, That her body, in the abſence of her ſoul, was governed by her ſenſitive and rational corporeal motions. Thus thoſe two female ſouls travelled together as lightly as two thoughts into the Ducheſs her native World; and which is remarkable, in a moment viewed all the parts of it, and all the actions of all the Creatures therein, eſpecially did the Empereſs's ſoul take much notice of the ſeveral actions of humane Creatures in all the ſeveral Nations and

parts

parts of that World, and wonder'd that for all there were ſo many ſeveral Nations, Governments, Laws, Religions, Opinions, *&c.* they ſhould all yet ſo generally agree in being Ambitious, Proud, Self-conceited, Vain, Prodigal, Deceitful, Envious, Malicious, Unjuſt, Revengeful, Irreligious, Factious, *&c.* She did alſo admire, that not any particular State, Kingdom or Common-wealth, was contented with their own ſhares, but endeavoured to encroach upon their neighbours, and that their greateſt glory was in Plunder and Slaughter, and yet their victorie's leſs then their expenſes, and their loſſes more then their gains, but their being overcome in a manner their utter ruine. But that ſhe wonder'd moſt at, was, that they ſhould prize or value dirt more then mens lives, and vanity more then tranquillity; for the Emperor of a world, ſaid ſhe, injoys but a part, not the whole; ſo that his pleaſure conſiſts in the opinions of others. It is ſtrange to me, anſwered the Ducheſs, that you ſhould ſay thus, being your ſelf, an Empereſs of a World, and not onely of a world, but of a peaceable, quiet, and obedient world. 'Tis true, replied the Empereſs, but although it is a peaceable and obedient world, yet the Government thereof is rather a trouble, then a pleaſure; for order cannot be without induſtry, contrivance and direction; beſides, the Magnificent ſtate, that great Princes keep or ought to keep, is troubleſome. Then by your Majeſties diſcourſe, ſaid the Ducheſs, I perceive that the greateſt

greateſt happineſs in all Worlds conſiſt in Moderation: No doubt of it, replied the Empereſs; and after theſe two ſouls had viſited all the ſeveral places, Congregations and Aſſemblies both in Religion and State, the ſeveral Courts of Judicature, and the like, in ſeveral Nations, the Empereſs ſaid, That of all the Monarchs of the ſeveral parts of that World, ſhe had obſerved the Grand-Signior was the greateſt; for his word was a Law, and his power abſolute. But the Ducheſs pray'd the Empereſs to pardon her that ſhe was of another mind; for, ſaid ſhe, he cannot alter *Mahomets* Laws and Religion; ſo that the Law and Church do govern the Emperor, and not the Emperor them. But, replied the Empereſs, he has power in ſome particulars; as for example, to place and diſplace ſubjects in their particular Governments of Church and State, and having that, he has the Command both over Church and State, and none dares oppoſe him. 'Tis true, ſaid the Ducheſs; but if it pleaſes your Majeſty, we will go into that part of the world whence I came to wait on your Majeſty, and there you ſhall ſee as powerful a Monarch as the Grand-Signior; for though his Dominions are not of ſo large extent, yet they are much ſtronger, his Laws are eaſie and ſafe, and he governs ſo juſtly and wiſely, that his ſubjects are the happieſt people of all the Nations or parts of that world. This Monarch, ſaid the Empereſs, I have a great mind to ſee: Then they both

went, and in a ſhort time arrived into his Dominions; but coming into the Metropolitan City, the Empereſs's ſoul obſerved many Galants go into an houſe, and enquiring of the Ducheſs's ſoul, what houſe that was? She told her, It was one of the Theatres where Comedies and Tragedies were acted. The Empereſs asked, Whether they were real? No, ſaid the Ducheſs, They are feigned. Then the Empereſs deſired to enter into the Theatre, and when ſhe had ſeen the Play that was acted, the Ducheſs asked her how ſhe liked that Recreation? I like it very well, ſaid the Empereſs; but I obſerve, that the Actors make a better ſhow then the Spectators, and the Scenes a better then the Actors, and the Muſick and Dancing is more pleaſant and acceptable then the Play it ſelf; for I ſee, the Scenes ſtand for wit, the Dancing for humour, and the Muſick is the Chorus. I am ſorry, replied the Ducheſs, to hear your Majeſty ſay ſo; for if the Wits of this part of the world ſhould hear you, they would condemn you. What, ſaid the Empereſs, would they condemn me for preferring a natural face before a ſign-poſt, or a natural humour before an artificial dance, or Muſick before a true and profitable Relation? As for relation, replied the Ducheſs, our Poets defie and condemn it into a Chimney-corner, fitter for old Womens Tales, then Theatres. Why, ſaid the Empereſs, do not your Poets actions comply with their judgments? for their Plays are compoſed of old ſtories,

ſtories, either of Greek or Roman, or ſome new-found World. The Ducheſs anſwered her Majeſty, that it was true, that all or moſt of their Plays were taken out of old Stories, but yet they had new actions, which being joined to old ſtrories, together with the addition of new Prologues, Scenes, Muſick and Dancing, made new Plays.

After this, both the Souls went to the Court, where all the Royal Family was together, attended by the chief of the Nobles of their Dominions, which made a very magnificent ſhow; and when the ſoul of the Empereſs viewed the King and Queen, ſhe ſeemed to be in amaze, which the Ducheſs's ſoul perceiving, asked the Empereſs how ſhe liked the King, the Queen, and all the Royal Race? She anſwered, that in all the Monarchs ſhe had ſeen in that World, ſhe had not found ſo much Majeſty and affability mixt ſo exactly together, that none did overſhadow or eclipſe the other; and as for the Queen, ſhe ſaid, that Vertue ſate Triumphant in her face, and Piety was dwelling in her heart, and that all the Royal Family ſeem'd to be endued with a Divine ſplendor: but when ſhe had heard the King diſcourſe, ſhe believ'd, that *Mercury* and *Apollo* had been his Celeſtial inſtructors; and my dear Lord and Husband, added the Ducheſs, has been his Earthly Governour. But after ſome ſhort ſtay in the Court, the Ducheſs's ſoul grew very Melancholy; the Empereſs asking the cauſe of her ſadneſs? She told her, that

ſhe

ſhe had an extreme deſire to converſe with the ſoul of her noble Lord and dear Husband, and that ſhe was impatient of a longer ſtay. The Empereſs deſired the Ducheſs to have but patience ſo long, until the King, the Queen, and the Royal Family were retired, and then ſhe would bear her company to her Lord and Husbands Soul, who at that time lived in the Country ſome 112 miles off; which ſhe did: and thus theſe two ſouls went towards thoſe parts of the Kingdom where the Duke of *Newcaſtle* was.

But one thing I forgot all this while, which is, That although thoughts are the natural language of ſouls, yet by reaſon ſouls cannot travel without Vehicles, they uſe ſuch language as the nature and propriety of their Vehicles require, and the Vehicles of thoſe two ſouls being made of the pureſt and fineſt ſort of air, and of a humane ſhape; this purity and fineneſs was the cauſe that they could neither be ſeen nor heard by any humane Creature; when as, had they been of ſome groſſer ſort of Air, the ſound of that Airs language would have been as perceptible as the blowing of *Zephyrus*.

And now to return to my former Story; when the Empereſs's and Ducheſs's Soul were travelling into *Nottingham*-ſhire, for that was the place where the Duke did reſide; paſſing through the forreſt of *Sherewood*, the Empereſs's ſoul was very much delighted with it, as being a dry, plain and woody place, very pleaſant

pleaſant to travel in both in Winter and Summer; for it is neither much dirty, nor duſty at no time: at laſt they arrived at *Welbeck*, a Houſe where the Duke dwell'd, ſurrounded all with Wood, ſo cloſe and full, that the Empereſs took great pleaſure and delight therein, and told the Ducheſs ſhe never had obſerved more wood in ſo little a compaſs in any part of the Kingdom ſhe had paſſed through; The truth is, ſaid ſhe, there ſeems to be more wood on the Seas, ſhe meaning the Ships, then on the Land. The Ducheſs told her, the reaſon was, that there had been a long Civil War in that Kingdom, in which moſt of the beſt Timber-trees and Principal Palaces were ruined and deſtroyed; and my dear Lord and Husband, ſaid ſhe, has loſt by it half his Woods, beſides many Houſes, Land, and moveable Goods; ſo that all the loſs out of his particular Eſtate, did amount to above half a Million of Pounds. I wiſh, ſaid the Empereſs, he had ſome of the Gold that is in the Blazing-world, to repair his loſſes. The Ducheſs moſt humbly thank'd her Imperial Majeſty for her kind wiſhes; but, ſaid ſhe, wiſhes will not repair his ruines: however, God has given my Noble Lord and Husband great Patience, by which he bears all his loſſes and misfortunes. At laſt, they enter'd into the Dukes Houſe, an habitation not ſo magnificent, as uſeful; and when the Empereſs ſaw it, Has the Duke, ſaid ſhe, no other houſe but this? Yes, anſwered the Ducheſs, ſome five miles from this place, he has a very

fine Caſtle, called *Boleſover*. That place then, ſaid the Empereſs, I deſire to ſee. Alas! replied the Ducheſs, it is but a naked houſe, and uncloath'd of all Furniture. However, ſaid the Empereſs, I may ſee the manner of its ſtructure and building. That you may, replied the Ducheſs: and as they were thus diſcourſing, the Duke came out of the Houſe into the Court, to ſee his Horſes of mannage; whom when the Ducheſs's ſoul perceived, ſhe was ſo overjoyed, that her aereal Vehicle became ſo ſplendorous, as if it had been enlightned by the Sun; by which we may perceive, that the paſſions of Souls or Spirits can alter their bodily Vehicles. Then theſe two Ladies Spirits went cloſe to him, but he could not perceive them; and after the Empereſs had obſerved the Art of Mannage, ſhe was much pleaſed with it, and commended it as a noble paſtime, and an exerciſe fit and proper for noble and heroick Perſons: But when the Duke was gone into the houſe again, thoſe two Souls followed him; where the Empereſs obſerving, that he went to the exerciſe of the Sword, and was ſuch an excellent and unparallel'd Maſter thereof, ſhe was as much pleaſed with that exerciſe, as ſhe was with the former: But the Ducheſs's ſoul being troubled, that her dear Lord and Husband uſed ſuch a violent exerciſe before meat, for fear of overheating himſelf, without any conſideration of the Empereſs's ſoul, left her aereal Vehicle, and entred into her Lord. The Empereſs's ſoul perceiving this, did

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the like: And then the Duke had three Souls in one Body; and had there been but ſome ſuch Souls more, the Duke would have been like the Grand-Signior in his Seraglio, onely it would have been a Platonick Seraglio. But the Dukes ſoul being wiſe, honeſt, witty, complaiſant and noble, afforded ſuch delight and pleaſure to the Empereſs's ſoul by her converſation, that theſe two ſouls became enamoured of each other; which the Ducheſs's ſoul perceiving, grew jealous at firſt, but then conſidering that no Adultery could be committed amongſt Platonick Lovers, and that Platoniſm was Divine, as being derived from Divine *Plato*, caſt forth of her mind that Idea of Jealouſie. Then the Converſation of theſe three ſouls was ſo pleaſant, that it cannot be expreſſed; for the Dukes ſoul entertained the Empereſſes ſoul with Scenes, Songs, Muſick, witty Diſcourſes, pleaſant Recreations, and all kinds of harmleſs ſports; ſo that the time paſſed away faſter then they expected. At laſt, a Spirit came and told the Empereſs, that although neither the Emperour, nor any of his ſubjects knew that her ſoul was abſent; yet the Emperours ſoul was ſo ſad and melancholy, for want of his own beloved ſoul, that all the Imperial Court took notice of it. Wherefore he adviſed the Empereſs's Soul to return into the Blazing-world, into her own body ſhe left there; which both the Dukes and Ducheſs's ſoul was very ſorry for, and wiſhed, that if it had been poſſible, the Empereſs's ſoul might have ſtayed a longer

time

time with them; but seeing it could not be otherwise, they pacified themselves: But before the Empereſs returned into the Blazing-world, the Ducheſs desired a favour of her, to wit, that she would be pleased to make an agreement between her Noble Lord, and Fortune. Why, said the Empereſs, are they enemies? Yes, answered the Ducheſs, and they have been so ever since I have been his Wife; nay, I have heard my Lord say, that she hath crossed him in all things ever since he could remember. I am sorry for that, replied the Empereſs, but I cannot discourse with Fortune without the help of an Immaterial Spirit, and that cannot be done in this World, for I have no Fly- nor Bird-men here, to send into the region of the Air, where, for the most part, their habitations are. The Ducheſs said, she would intreat her Lord to send an Attorney or Lawyer, to plead her cause. Fortune will bribe them, replied the Empereſs, and so the Duke may chance to be cast; Wherefore the best way will be for the Duke to chuse a friend on his side, and let Fortune chuse another, and try whether by this means it be possible to compose the difference. The Ducheſs said, They will never come to an agreement, unless there be a Judg or Umpire to decide the Case. A Judg, replied the Empereſs, is easie to be had, but to get an Impartial Judg, is a thing so difficult, that I doubt we shall hardly find one; for there is none to be had neither in Nature, nor in Hell, but onely

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from Heaven, and how to get ſuch a Divine and Celeſtial Judg, I cannot tell: Nevertheleſs, if you will go along with me into the Blazing-world, I'le try what may be done. 'Tis my duty, ſaid the Ducheſs, to wait on your Majeſty, and I ſhall moſt willingly do it, for I have no other intereſt to conſider. Then the Ducheſs ſpake to the Duke concerning the difference between him and Fortune, and how it was her deſire that they might be friends. The Duke anſwered, That for his part, he had always with great induſtry, ſought her friendſhip, but as yet he could never obtain it, for ſhe had always been his enemy: However, ſaid he, I'le try, and ſend my two friends, *Prudence* and *Honeſty*, to plead my cauſe. Then theſe two friends went with the Ducheſs and the Empereſs into the Blazing-world; (for it is to be obſerved, that they are ſomewhat like Spirits, becauſe they are immaterial, although their actions are corporeal:) and after their arrival there, when the Empereſs had refreſhed her ſelf, and rejoiced with the Emperor, ſhe ſent her Fly-men for ſome of the Spirits, and deſired their aſſiſtance, to compoſe the difference between *Fortune*, and the *Duke of Newcaſtle*. But they told her Majeſty, That Fortune was ſo inconſtant, that although ſhe would perhaps promiſe to hear their cauſe pleaded, yet it was a thouſand to one, but ſhe would never have the patience to do it: Nevertheleſs, upon Her Majeſties requeſt, they tried their utmoſt, and at laſt prevailed

with Fortune so far, that she chose *Folly*, and *Rashness*, for her Friends, but they could not agree in chusing a Judg; until at last, with much ado, they concluded, that *Truth* should hear, and decide the cause. Thus all being prepared, and the time appointed, both the Empress's and Duchess's soul went to hear them plead; and when all the Immaterial company was met, *Fortune* standing upon a Golden-Globe, made this following Speech:

Noble Friends, *We are met here to hear a Cause pleaded concerning the difference between the Duke of* Newcastle, *and my self; and though I am willing upon the perswasions of the Ambassadors of the Empress, the Immaterial Spirits, to yield to it, yet it had been fit, the* Dukes *Soul should be present also, to speak for her self; but since she is not here, I shall declare my self to his Wife, and his Friends, as also to my Friends, especially the Empress, to whom I shall chiefly direct my Speech. First, I desire, your Imperial Majesty may know, that this* Duke *who complains or exclaims so much against me, hath been always my enemy; for he has preferred* Honesty *and* Prudence *before me, and slighted all my favours; nay, not onely thus, but he did fight against me, and preferred his Innocence before my Power. His friends* Honesty *and* Prudence, *said he most scornfully, are more to be regarded, then Inconstant* Fortune, *who is onely a friend to Fools and Knaves; for which neglect and scorn, whether I have not just reason to be his enemy, your Majesty may judg your self.*

After

After Fortune had thus ended her Speech, the Duchess's Soul rose from her seat, and spake to the Immaterial Assembly in this manner:

Noble Friends, *I think it fit, by your leave, to answer Lady Fortune in the behalf of my Noble Lord and Husband, since he is not here himself; and since you have heard her complaint concerning the choice my Lord made of his friends, and the neglect and disrespect he seemed to cast upon her; give me leave to answer, that first concerning the Choice of his Friends, He has proved himself a wise man in it; and as for the dis-respect and rudeness, her Ladiship accuses him of, I dare say, he is so much a Gentleman, that I am confident he would never slight, scorn or disrespect any of the Female Sex in all his life time; but was such a servant and Champion for them, that he ventured Life and Estate in their service; but being of an honest, as well as an honourable Nature, he could not trust Fortune with that which he preferred above his life, which was his Reputation, by reason Fortune did not side with those that were honest and honourable, but renounced them; and since he could not be of both sides, he chose to be of that which was agreeable both to his Conscience, Nature and Education; for which choice Fortune did not only declare her self his open Enemy, but fought with him in several Battels; nay, many times, hand to hand; at last, she being a Powerful Princess, and as some believe, a Deity, overcame him, and cast him into a Banishment, where she kept him in great misery, ruined his Estate, and took away from him*

most

moſt of his Friends; nay, even when ſhe favoured many that were againſt her, ſhe ſtill frowned on him; all which he endured with the greateſt patience, and with that reſpect to Lady Fortune, that he did never in the leaſt endeavour to diſoblige any of her Favourites, but was onely ſorry that he, an honeſt man, could find no favour in her Court; and ſince he did never injure any of thoſe ſhe favoured, he neither was an enemy to her Ladiſhip, but gave her always that reſpect and worſhip which belonged to her power and dignity, and is ſtill ready at any time honeſtly and prudently to ſerve her; he onely begs her Ladiſhip would be his friend for the future, as ſhe hath been his enemy in times paſt.

As ſoon as the *Ducheſs's* Speech was ended, *Folly* and *Raſhneſs* ſtarted up, and both ſpake ſo thick and faſt at once, that not onely the Aſſembly, but themſelves were not able to underſtand each other: At which Fortune was ſomewhat out of countenance, and commanded them either to ſpeak ſingly, or be ſilent: But Prudence told her Ladiſhip, ſhe ſhould command them to ſpeak wiſely, as well as ſingly; otherwiſe, ſaid ſhe, it were beſt for them not to ſpeak at all: Which Fortune reſented very ill, and told Prudence, ſhe was too bold; and then commanded Folly to declare what ſhe would have made known: but her Speech was ſo fooliſh, mixt with ſuch non-ſence, that none knew what to make of it; beſides, it was ſo tedious, that Fortune bid her to be ſilent, and commanded Raſhneſs

to

to ſpeak for her, who began after this manner:

Great Fortune; *The Dutcheſs of* Newcaſtle *has proved her ſelf, according to report, a very Proud and Ambitious Lady, in preſuming to anſwer you her own ſelf, in this noble Aſſembly without your Command, in a Speech wherein ſhe did not onely contradict you, but preferred Honeſty and Prudence before you; ſaying, that her Lord was ready to ſerve you honeſtly and prudently; which preſumption is beyond all pardon; and if you allow Honeſty and Prudence to be above you, none will admire, worſhip or ſerve you; but you'l be forced to ſerve your ſelf, and will be deſpiſed, neglected and ſcorned by all; and from a Deity, become a miſerable, dirty, begging mortal in a Church-yard-Porch, or Noble-mans Gate: Wherefore to prevent ſuch diſaſters, fling as many misfortunes and neglects on the Duke and Dutcheſs of* Newcaſtle, *and their two friends, as your power is able to do; otherwiſe Prudence and Honeſty will be the chief and onely Moral Deities of Mortals.*

Raſhneſs having thus ended her Speech, *Prudence* roſe and declared her ſelf in this manner:

Beautiful Truth, Great Fortune, and you the reſt of my noble Friends; *I am come a great and long journey in the behalf of my dear Friend the* Duke *of* Newcaſtle, *not to make more wounds, but, if it be poſſible, to heal thoſe that are made already. Neither do I preſume to be a Deity; but my onely requeſt is, that you would be pleaſed to accept of my offering, I being an humble and devout*

 ſupplicant;

ſupplicant, and ſince no offering is more acceptable to the Gods, then the offering of Peace; in order to that, I deſire to make an agreement between Fortune, *and the* Duke *of* Newcaſtle.

Thus ſhe ſpake, and as ſhe was going on, up ſtarted *Honeſty* (for ſhe has not always ſo much diſcretion as ſhe ought to have) and interrupted *Prudence.*

I came not here, ſaid ſhe, to hear Fortune *flattered, but to hear the Cauſe decided between* Fortune *and the* Duke; *neither came I hither to ſpeak Rhetorically and Eloquently, but to propound the caſe plainly and truly; and I'le have you know, that the* Duke, *whoſe Cauſe we argue, was and is my Foſter-ſon; For I* Honeſty *bred him from his Childhood, and made a perpetual friendſhip betwixt him and Gratitude, Charity and Generoſity; and put him to School to* Prudence, *who taught him Wiſdom, and informed him in the Rules of Temperance, Patience, Juſtice, and the like; then I put him into the Univerſity of Honour, where he learned all honourable Qualities, Arts, and Sciences; afterward I ſent him to travel through the World of Actions, and made Obſervation his Governour; and in thoſe his travels, he contracted a friendſhip with Experience; all which, made him fit for Heavens Bleſſings, and Fortunes Favours: But ſhe hating all thoſe that have merit and deſert, became his inveterate Enemy, doing him all the miſchief ſhe could, until the God of Juſtice oppoſed Fortunes Malice, and pull'd him out of thoſe ruines ſhe had caſt upon him: For the Gods Favours were the Dukes Champions;*

Champions; wherefore to be an Enemy to him, were to be an Enemy to the God of Juſtice: In ſhort, the true cauſe of Fortunes *Malice to this* Duke, *is, that he would never flatter her; for I* Honeſty, *did command him not to do it, or elſe he would be forced to follow all her inconſtant ways, and obey all her unjuſt commands, which would cauſe a great reproach to him: but, on the other ſide,* Prudence *adviſed him not to deſpiſe* Fortunes *favours, for that would be an obſtruction and hinderance to his worth and merit; and He to obey both our advice and counſels, did neither flatter nor deſpiſe Her, but was always humble and reſpectful to her, ſo far as Honour, Honeſty and Conſcience would permit: all which I refer to* Truths *Judgment, and expect her final ſentence.*

Fortune hearing thus *Honeſties* plain Speech, thought it very rude, and would not hearken to *Truths* Judgment, but went away in a Paſſion: At which, both the Empereſs and Ducheſs were extreamly troubled, that their endeavours ſhould have no better effect: but *Honeſty* chid the Ducheſs, and ſaid, ſhe was to be puniſhed for deſiring ſo much Fortunes favours; for it appears, ſaid ſhe, that you miſtruſt the Gods bleſſings: At which the Ducheſs wept, anſwering *Honeſty*, that ſhe did neither miſtruſt the Gods bleſſings, nor rely upon *Fortunes* favours; but deſired onely that her Lord might have no potent Enemies. The Empereſs being much troubled to ſee her weep, told *Honeſty* in anger, ſhe wanted the diſcretion of *Prudence*; for though

you

you are commendable, ſaid ſhe, yet you are apt to commit many indiſcreet actions, unleſs *Prudence* be your gnide. At which reproof *Prudence* ſmiled, and *Honeſty* was ſomewhat out of countenance; but they ſoon became very good friends: and after the Ducheſs's ſoul had ſtayed ſome time with the Empereſs in the Blazing-world, ſhe begg'd leave of her to return to her Lord and Husband; which the Empereſs granted her, upon condition ſhe ſhould come and viſit her as often as convenintly ſhe could, promiſing that ſhe would do the ſame to the Ducheſs.

Thus the *Ducheſs's* ſoul, after ſhe had taken her leave of the *Empereſs*, as alſo of the *Spirits*, who with great civility, promiſed her, that they would endeavour in time to make a peace and agreement between *Fortune* and the *Duke*, returned with *Prudence* and *Honeſty* into her own World: But when ſhe was juſt upon her departure, the *Empereſs* ſent to Her, and deſired that ſhe might yet have ſome little conference with her before ſhe went; which the *Ducheſs* moſt willingly granted her Majeſty, and when ſhe came to wait on Her, the *Empereſs* told the *Ducheſs*, that ſhe being Her dear Platonick friend, of whoſe juſt and impartial judgment, ſhe had always a very great eſteem, could not forbear, before ſhe went from her, to ask her advice concerning the Government of the *Blazing-world*; For, ſaid ſhe, although this World was very well and wiſely order'd and governed

verned at firſt, when I came to be Empereſs thereof; yet the nature of Women, being much delighted with change and variety, after I had received an abſolute Power from the Emperour, did ſomewhat alter the Form of Government from what I found it; but now perceiving that the world is not ſo quiet as it was at firſt, I am much troubled at it; eſpecially there are ſuch continual contentions and diviſions between the *Worm-Bear-* and *Fly-*men, the *Ape-*men, the *Satyrs*, the *Spider-*men, and all others of ſuch ſorts, that I fear they'l break out into an open Rebellion, and cauſe a great diſorder and ruine of the Government; and therefore I deſire your advice and aſſiſtance, how I may order it to the beſt advantage, that this World may be rendred peaceable, quiet and happy, as it was before. Whereupon the Ducheſs anſwered, That ſince ſhe heard by her Imperial Majeſty, how well and happily the World had been governed when ſhe firſt came to be Empereſs thereof, ſhe would adviſe her Majeſty to introduce the ſame form of Government again, which had been before; that is, to have but one Soveraign, one Religion, one Law, and one Language, ſo that all the World might be but as one united Family, without diviſions; nay, like God, and his Bleſſed Saints and Angels: Otherwiſe, ſaid ſhe, it may in time prove as unhappy, nay, as miſerable a World as that is from which I came, wherein are more Soveraigns then Worlds, and more pretended Governours then Go-

vernments, more Religions then Gods, and more Opinions in thoſe Religions then Truths; more Laws then Rights, and more Bribes then Juſtices, more Policies then Neceſſities, and more Fears then Dangers, more Covetouſneſs then Riches, more Ambitions then Merits, more Services then Rewards, more Languages then Wit, more Controverſie then Knowledg, more Reports then noble Actions, and more Gifts by par- [illegible] according to merit; all which, ſaid ſhe, is a great miſery, nay, a curſe, which your bleſſed *Blazing-world* never knew, nor 'tis probable, will never know of, unleſs your Imperial Majeſty alter the Government thereof from what it was when you began to govern it: And ſince your Majeſty complain much of the factions of the *Bear- Fiſh- Fly- Ape-* and *Worm-*men, the *Satyrs*, *Spider-men*, and the like, and of their perpetual diſputes and quarrels, I would adviſe your Majeſty to diſſolve all their ſocieties; for 'tis better to be without their intelligences, then to have an unquiet and diſorderly Government. The truth is, ſaid ſhe, whereſoever is Learning, there is moſt commonly alſo Controverſie and Quarrelling; for there be always ſome that will know more, and be wiſer then others; ſome think their arguments come nearer to truth, and are more rational then others; ſome are ſo wedded to their own opinions, that they'l never yield to Reaſon; and others, though they find their Opinions not firmly grounded upon Reaſon, yet for fear of receiving ſome

diſgrace

diſgrace by altering them, will nevertheleſs maintain them againſt all ſenſe and reaſon, which muſt needs breed factions in their Schools, which at laſt break out into open Wars, and draw ſometimes an utter ruine upon a State or Government. The Empereſs told the Ducheſs, that ſhe would willingly follow her advice, but ſhe thought it would be an eternal diſgrace to her, to alter her own Decrees, Acts and Laws. To which the Ducheſs anſwered, That it was ſo far from a diſgrace, as it would rather be for her Majeſties eternal honour, to return from a worſe to a better, and would expreſs and declare Her to be more then ordinary wiſe and good; ſo wiſe, as to perceive her own errors, and ſo good, as not to perſiſt in them, which few did; for which, ſaid ſhe, you will get a glorious fame in this World, and an Eternal glory hereafter; and I ſhall pray for it ſo long as I live. Upon which advice, the Empereſs's Soul embraced and kiſs'd the Ducheſs's ſoul with an immaterial kiſs, and ſhed immaterial tears, that ſhe was forced to part from her, finding her not a flattering Paraſite, but a true friend; and, in truth, ſuch was their Platonick Friendſhip, as theſe two loving Souls did often meet and rejoice in each others Converſation.

THE
SECOND PART
OF THE
DESCRIPTION
OF THE
New Blazing World.

THE Empereſs having now ordered and ſetled her Government to the beſt advantage and quiet of her *Blazing-world*, lived and reigned moſt happily and bleſſedly, and received oftentimes viſits from the Immaterial Spirits, who gave her Intelligence of all ſuch things as ſhe deſired to know, and they were able to inform her of: One time they told her, how the World ſhe came from, was embroiled in a great War, and that moſt parts or Nations thereof made war againſt that Kingdom, which was her Native Country,

where all her Friends and Relations did live, at which the Empereſs was extreamly troubled; inſomuch that the Emperor perceived her grief by her tears, and examining the cauſe thereof, ſhe told him that ſhe had received Intelligence from the Spirits, that that part of the World ſhe came from, which was her native Country, was like to be deſtroyed by numerous Enemies that made war againſt it. The Emperor being very ſenſible of this ill news, eſpecially of the Trouble it cauſed to the Empereſs, endeavoured to comfort her as much as poſsibly he could, and told her, that ſhe might have all the aſſiſtance which the *Blazing-world* was able to afford. She anſwered, That if there were any poſſibility of tranſporting Forces out of the Blazing-world, into the World ſhe came from, ſhe would not fear ſo much the ruine thereof: but, ſaid ſhe, there being no probability of effecting any ſuch thing, I know not how to ſhew my readineſs to ſerve my Native Country. The Emperor asked, Whether thoſe Spirits that gave her Intelligence of this War, could not with all their Power and Forces aſſiſt her againſt thoſe Enemies? She anſwered, That Spirits could not arm themſelves, nor make any uſe of Artificial Arms or Weapons; for their Vehicles were Natural Bodies, not Artificial: Beſides, ſaid ſhe, the violent and ſtrong actions of War, will never agree with Immaterial Spirits; for Immaterial Spirits cannot fight, nor make Trenches, Fortifications, and the like. But, ſaid the Emperor, their Vehicles can; eſpecially

eſpecially if thoſe Vehicles be mens Bodies, they may be ſerviceable in all the actions of War. Alas, replied the Empereſs, that will never do; for firſt, ſaid ſhe, it will be difficult to get ſo many dead Bodies for their Vehicles, as to make up a whole Army, much more to make many Armies to fight with ſo many ſeveral Nations; nay, if this could be, yet it is not poſſible to get ſo many dead and undiſſolved bodies in one Nation; and for tranſporting them out of other Nations, would be a thing of great difficulty and improbability: But put the caſe, ſaid ſhe, all theſe difficulties could be overcome, yet there is one obſtruction or hinderance which can no ways be avoided; for although thoſe dead and undiſſolved Bodies did all die in one minute of time, yet before they could Rendezvouze, and be put into a poſture of War, to make a great and formidable Army, they would ſtink and diſſolve; and when they came to a fight, they would moulder into duſt and aſhes, and ſo leave the purer Immaterial Spirits naked: nay, were it alſo poſſible, that thoſe dead bodies could be preſerved from ſtinking and diſſolving, yet the ſouls of ſuch bodies would not ſuffer Immaterial Spirits to rule and order them, but they would enter and govern them themſelves, as being the right owners thereof, which would produce a War between thoſe Immaterial Souls, and the Immaterial Spirits in Material Bodies; all which would hinder them from doing any ſervice in the actions of War, againſt the Enemies

of

of my Native Countrey. You ſpeak Reaſon, ſaid the Emperor, and I wiſh with all my Soul I could adviſe any manner or way, that you might be able to aſſiſt it; but you having told me of your dear Platonick Friend the Ducheſs of *Newcaſtle*, and of her good and profitable Counſels, I would deſire you to ſend for her Soul, and confer with her about this buſineſs.

The Empereſs was very glad of this motion of the Emperor, and immediately ſent for the Soul of the ſaid Ducheſs, which in a minute waited on her Majeſty. Then the Empereſs declared to her the grievance and ſadneſs of her mind, and how much ſhe was troubled and afflicted at the News brought her by the Immaterial Spirits, deſiring the Ducheſs, if poſſible, to aſſiſt her with the beſt counſels ſhe could, that ſhe might ſhew the greatneſs of her love and affection which ſhe bore to her Native Countrey. Whereupon the Ducheſs promiſed her Majeſty to do what lay in her power; and ſince it was a buſineſs of great Importance, ſhe deſired ſome time to conſider of it; for, ſaid ſhe, Great Affairs require deep conſiderations; which the Empereſs willingly allowed her. And after the Ducheſs had conſidered ſome little time, ſhe deſired the Empereſs to ſend ſome of her *Syrenes* or Mear-Men, to ſee what paſſages they could find out of the Blazing-World, into the World ſhe came from; for ſaid ſhe, if there be a paſ-

a paſſage for a Ship to come out of that World into this; then certainly there may alſo a Ship paſs thorow the ſame paſſage out of this World into that. Hereupon the Mear-or Fiſh-men were ſent out; who being many in number, employ'd all their induſtry, and did ſwim ſeveral ways; at laſt having found out the paſſage, they returned to the Empereſs, and told her, That as their Blazing-World had but one Emperor, one Government, one Religion, and one Language, ſo there was but one Paſſage into that World, which was ſo little, that no Veſſel bigger than a Packet-Boat could go thorow; neither was that Paſſage always open, but ſometimes quite frozen up. At which Relation both the Empereſs and Ducheſs ſeemed ſomewhat troubled, fearing that this would perhaps be an hinderance or obſtruction to their Deſign.

At laſt the Ducheſs deſired the Empereſs to ſend for her Ship-wrights, and all her Architects, which were Giants; who being called, the Ducheſs told them how ſome in her own World had been ſo ingenious, and contrived Ships that could ſwim under Water, and asked whether they could do the like? The Gyants anſwered, They had never heard of that Invention; nevertheleſs, they would try what might be done by Art, and ſpare no labour or induſtry to find it out. In the mean time, while both the Empereſs and Ducheſs were in a ſerious Counſel,

after many debates, the Ducheſs deſired but a few Ships to tranſport ſome of the Bird- Worm- and Bear-men. Alas! ſaid the Empereſs, What can ſuch ſorts of Men do in the other World? eſpecially ſo few? They will be ſoon deſtroyed, for a Musket will deſtroy numbers of Birds at one ſhot. The Ducheſs ſaid, I deſire your Majeſty will have but a little patience, and rely upon my advice, and you ſhall not fail to ſave your own Native Country, and in a manner become Miſtreſs of all that World you came from. The Empereſs, who loved the Ducheſs as her own Soul, did ſo; the Gyants returned ſoon after, and told her Majeſty, that they had found out the Art which the Ducheſs had mentioned, to make ſuch Ships as could ſwim under Water; which the Empereſs and Ducheſs were both very glad at, and when the Ships were made ready, the Ducheſs told the Empereſs, that it was requiſite that her Majeſty ſhould go her ſelf in body as well as in Soul; but, I, ſaid ſhe, can onely wait on your Majeſty after a Spiritual manner, that is, with my Soul. Your Soul, ſaid the Empereſs, ſhall live with my Soul, in my Body; for I ſhall onely deſire your Counſel and Advice. Then ſaid the Ducheſs, Your Majeſty muſt command a great number of your Fiſh-men to wait on your Ships; for you know that your Ships are not made for Cannons, and therefore are no ways ſerviceable in War; for though by the help of your Engines they can drive on, and your Fiſh-men may by the help

help of Chains or Ropes, draw them which way they will, to make them go on, or flye back, yet not ſo as to fight: And though your Ships be of Gold, and cannot be ſhot thorow, but onely bruiſed and battered; yet the Enemy will aſſault and enter them, and take them as Prizes; wherefore your Fiſhmen muſt do you Service inſtead of Cannons. But how, ſaid the Empereſs, can the Fiſh-men do me ſervice againſt an Enemy, without Canons and all ſorts of Arms? That is the reaſon, anſwered the Ducheſs, that I would have numbers of Fiſh-men, for they ſhall deſtroy all your Enemies Ships, before they can come near you. The Empereſs asked in what manner that could be? Thus, anſwered the Ducheſs: Your Majeſty muſt ſend a number of Worm-men to the Burning-Mountains (for you have good ſtore of them in the Blazing-World) which muſt get a great quantity of the Fire-ſtone, whoſe property, you know, is, that it burns ſo long as it is wet; and the Ships in the other World being all made of Wood, they may by that means ſet them all on fire; and if you can but deſtroy their Ships, and hinder their Navigation, you will be Miſtreſs of all that World, by reaſon moſt parts thereof cannot live without Navigation. Beſides, ſaid ſhe, the Fire-ſtone will ſerve you inſtead of light or torches; for you know, that the World you are going into, is dark at nights (eſpecially if there be no

Moon-

Moon-ſhine, or if the Moon be overſhadowed by Clouds) and not ſo full of Blazing-Stars as this World is, which make as great a light in the abſence of the Sun, as the Sun doth when it is preſent; for that World hath but little blinking Stars, which make more ſhadows then light, and are onely able to draw up Vapours from the Earth, but not to rarifie or clarifie them, or to convert them into ſerene air.

This Advice of the Ducheſs was very much approved, and joyfully embraced by the Empereſs, who forthwith ſent her Worm-men to get a good quantity of the mentioned Fire-ſtone. She alſo commanded numbers of Fiſh-men to wait on her under water, and Bird-men to wait on her in the air; and Bear-and Worm-men to wait on her in Ships, according to the Ducheſs's advice; and indeed the Bear-men were as ſerviceable to her as the North-Star; but the Bird-men would often reſt themſelves upon the Decks of the Ships; neither would the Empereſs, being of a ſweet and noble Nature, ſuffer that they ſhould tire or weary themſelves by long flights; for though by Land they did often flye out of one Countrey into another, yet they did reſt in ſome Woods, or on ſome Grounds, eſpecially at night, when it was their ſleeping time: And therefore the Empereſs was forced to take a great many Ships along with her, both for tranſporting thoſe ſeveral ſorts of her loyal

and

and ſerviceable Subjects, and to carry proviſions for them: Beſides, ſhe was ſo wearied with the Petitions of ſeveral others of her Subjects who deſired to wait on her Majeſty, that ſhe could not poſſibly deny them all; for ſome would rather chuſe to be drowned, then not tender their duty to her.

Thus after all things were made fit and ready, the Empereſs began her Journey, I cannot properly ſay, ſhe ſet Sail, by reaſon in ſome Part, as in the paſſage between the two Worlds (which yet was but ſhort) the Ships were drawn under water by the Fiſh-men with Golden Chains, ſo that they had no need of Sails there, nor of any other Arts, but onely to keep out water from entering into the Ships, and to give or make ſo much Air as would ſerve for breath or reſpiration, thoſe Land Animals that were in the Ships; which the Giants had ſo Artificially contrived, that they which were therein found no inconveniency at all: And after they had paſſed the Icy Sea, the Golden Ships appeared above water, and ſo went on until they came near the Kingdom that was the Empereſs's Native Countrey; where the Bear-men through their Teleſcopes diſcovered a great number of Ships which had beſet all that Kingdom, well rigg'd and mann'd.

The Empereſs before ſhe came in ſight of the Enemy, ſent ſome of her Fiſh-and Bird-men to bring her Intelligence of their Fleet; and hearing of their

number, their ſtation and poſture, ſhe gave order that when it was Night, her Bird-men ſhould carry on their backs ſome of the mentioned Fire-ſtones, with the tops thereof wetted; and the Fiſh-men ſhould carry them likewiſe, and hold them out of the Water; for they were cut in the form of Torches or Candles, and being many thouſands, made a terrible ſhew; for it appear'd as if all the Air and Sea had been of a flaming Fire; and all that were upon the Sea, or near it, did verily believe, the time of Judgment, or the Laſt Day was come, which made them all fall down, and Pray.

At the break of Day, the Empereſs commanded thoſe Lights to be put out, and then the Naval Forces of the Enemy perceived nothing but a Number of Ships without Sails, Guns, Arms, and other Inſtruments of War; which Ships ſeemed to ſwim of themſelves, without any help or aſſiſtance: which ſight put them into a great amaze; neither could they perceive that thoſe Ships were of Gold, by reaſon the Empereſs had cauſed them all to be coloured black, or with a dark colour; ſo that the natural colour of the Gold could not be perceived through the artificial colour of the paint, no not by the beſt Teleſcopes. All which put the Enemies Fleet into ſuch a fright at night, and to ſuch wonder in the morning, or at day time, that they knew not what to judg or make of them; for they knew neither what

Ships

Ships they were, nor what Party they belonged to, inſomuch that they had no power to ſtir.

In the mean while, the Empereſs knowing the Colours of her own Country, ſent a Letter to their General, and the reſt of the chief Commanders, to let them know, that ſhe was a great and powerful Princeſs, and came to aſſiſt them againſt their Enemies; wherefore ſhe deſired they ſhould declare themſelves, when they would have her help and aſſiſtance.

Hereupon a Councel was called, and the buſineſs debated; but there were ſo many croſs and different Opinions, that they could not ſuddenly reſolve what anſwer to ſend the Empereſs; at which ſhe grew angry, inſomuch that ſhe reſolved to return into her Blazing-world, without giving any aſſiſtance to her Countrymen: But the Ducheſs of *Newcaſtle* intreated her Majeſty to abate her paſſion; for, ſaid ſhe, Great Councels are moſt commonly ſlow, becauſe many men have many ſeveral Opinions: beſides, every Councellor ſtriving to be the wiſeſt, makes long ſpeeches, and raiſes many doubts, which cauſe retardments. If I had long ſpeeched Councellours, replied the Empereſs, I would hang them, by reaſon they give more Words, then Advice. The Ducheſs anſwered, that her Majeſty ſhould not be angry, but conſider the differences of that and her Blazing-world; for, ſaid ſhe, they are not both alike; but there are groſſer and duller underſtandings in this, then in the Blazing-world.

At

At laſt a Meſſenger came out, who returned the Empereſs thanks for her kind profer, but deſired withal to know from whence ſhe came, and how, and in what manner her aſſiſtance could be ſerviceable to them? The Empereſs anſwered, That ſhe was not bound to tell them whence ſhe came; but as for the manner of her aſſiſtance, I will appear, ſaid ſhe, to your Navy in a ſplendorous Light, ſurrounded with Fire. The Meſſenger asked at what time they ſhould expect her coming? I'le be with you, anſwered the Empereſs, about one of the Clock at night. With this report the Meſſenger returned; which made both the poor Counſellers and Sea-men much afraid; but yet they longed for the time to behold this ſtrange ſight.

The appointed hour being come, the Empereſs appear'd with Garments made of the Star-ſtone, and was born or ſupported above the Water, upon the Fiſhmens heads and backs, ſo that ſhe ſeemed to walk upon the face of the Water, and the Bird- and Fiſh-men carried the Fire-ſtone, lighted both in the Air, and above the Waters.

Which ſight, when her Country-men perceived at a diſtance, their hearts began to tremble; but coming ſomething nearer, ſhe left her Torches, and appeared onely in her Garments of Light, like an Angel, or ſome Deity, and all kneeled down before her, and worſhipped her with all ſubmiſſion and reverence: But

the

the Empereſs would not come nearer then at ſuch a diſtance where her voice might be generally heard, by reaſon ſhe would not have that of her Accouſtrements any thing elſe ſhould be perceived, but the ſplendor thereof; and when ſhe was come ſo near that her voice could be heard and underſtood by all, ſhe made this following Speech:

Dear Country-men, *for ſo you are, although you know me not; I being a Native of this Kingdom, and hearing that moſt part of this World had reſolved to make War againſt it, and ſought to deſtroy it, at leaſt to weaken its Naval Force and Power; have made a Voyage out of another World, to lend you my aſſiſtance againſt your Enemies. I come not to make bargains with you, or to regard my own Intereſt, more then your ſafety; but I intend to make you the moſt powerful Nation of this World; and therefore I have choſen rather to quit my own Tranquility, Riches and Pleaſure, then ſuffer you to be ruined aud deſtroyed. All the Return I deſire, is but your Grateful acknowledgment, and to declare my Power, Love and Loyalty to my Native Country; for although I am now a great and abſolute Princeſs and Empereſs of a whole World, yet I atknowledg that once I was a Subject of this Kingdom, which is but a ſmall part of this World; and therefore I will have you undoubtedly believe, that I ſhall deſtroy all your Enemies before this following Night, I mean thoſe which trouble you by Sea; and if you have any*

by Land, aſſure your ſelf I ſhall alſo give you my Aſſiſtance againſt them, and make you Triumph over all that ſeek your Ruine and Deſtruction.

Upon this Declaration of the Empereſs, when both the General, and all the Commanders in their ſeveral Ships had return'd their humble and hearty Thanks to Her Majeſty for ſo great a favour to them, ſhe took her leave and departed to her own Ships. But, Good Lord! what ſeveral Opinions and Judgments did this produce in the minds of her Country-men; ſome ſaid ſhe was an Angel; others, ſhe was a Sorcereſs; ſome believed her a Goddeſs; others ſaid the Devil deluded them in the ſhape of a fine Lady.

The morning after, when the Navies were to fight, the Empereſs appear'd upon the face of the Waters, dreſs'd in her Imperial Robes, which were all of Diamonds and Carbuncles; in one hand ſhe held a Buckler, made of one intire Carbuncle, and in the other hand a Spear of one intire Diamond; on her head ſhe had a Cap of Diamonds, and juſt upon the top of the Crown, was a Star made of the Star-ſtone, mentioned heretofore, and a Half-moon made of the ſame ſtone, was placed on her forehead; all her other Garments were of ſeveral ſorts of precious Jewels; and having given her Fiſh-men directions how to deſtroy the Enemies of her Native Country, ſhe proceeded to effect her deſign. The Fiſh-men were to carry the Fire-ſtones

Fire-ſtones in caſes of Diamonds (for the Diamonds in the Blazing-world are in ſplendor ſo far beyond the Diamonds of this World, as Peble-ſtones are to the beſt ſort of this Worlds Diamonds) and to uncaſe or uncover thoſe Fire-ſtones no ſooner but when they were juſt under the Enemies Ships, or cloſe at their ſides, and then to wet them, and ſet their Ships on fire; which was no ſooner done, but all the Enemies Fleet was of a Flaming-fire; and coming to the place where the Powder was, it ſtreight blew them up; ſo that all the ſeveral Navies of the Enemies, were deſtroyed in a ſhort time: which when her Countrymen did ſee, they all cried out with one voice, that ſhe was an Angel ſent from God to deliver them out of the hands of their Enemies: Neither would ſhe return into the Blazing-world, until ſhe had forced all the reſt of that World to ſubmit to that ſame Nation.

In the mean time, the General of all their Naval Forces ſent to their Soveraign to acquaint him with their miraculous Delivery and Conqueſt, and with the Empereſs's deſign of making him the moſt powerful Monarch of all that World. After a ſhort time, the Empereſs ſent her ſelf to the Soveraign of that Nation to know in what ſhe could be ſerviceable to him; who returning her many thanks, both for her aſſiſtance againſt his Enemies, and her kind profer to do him further ſervice for the good and benefit of his Nations (for he was King over ſeveral Kingdoms) ſent her word,

that

that although ſhe did partly deſtroy his Enemies by Sea, yet they were ſo powerful, that they did hinder the Trade and Traffick of his Dominions. To which the Empereſs returned this anſwer, That ſhe would burn and ſink all thoſe Ships that would not pay him Tribute; and forthwith ſent to all the Neighbouring Nations, who had any Traffick by Sea, deſiring them to pay Tribute to the King and Soveraign of that Nation where ſhe was born; But they denied it with great ſcorn. Whereupon ſhe imediately commanded her Fiſh-men to deſtroy all ſtrangers Ships that traffick'd on the Seas; which they did according to the Empereſs's Command; and when the neighbouring Nations and Kingdoms perceived her power, they were ſo diſcompoſed in their affairs and deſigns, that they knew not what to do: At laſt they ſent to the Empereſs, and deſired to treat with her, but could get no other conditions then to ſubmit and pay Tribute to the ſaid King and Soveraign of her Native Country, otherwiſe, ſhe was reſolved to ruine all their Trade and Traffick by burning their Ships. Long was this Treat, but in fine, they could obtain nothing, ſo that at laſt they were forced to ſubmit; by which the King of the mentioned Nations became abſolute Maſter of the Seas, and conſequently of that World; by reaſon, as I mentioned heretofore, the ſeveral Nations of that World could not well live without Traffick and Commerce, by Sea, as well as by Land.

But

But after a ſhort time, thoſe Neighbouring Nations finding themſelves ſo much inſlaved, that they were hardly able to peep out of their own Dominions without a chargeable Tribute, they all agreed to join again their Forces againſt the King and Soveraign of the ſaid Dominions; which when the Empereſs receiv'd notice of, ſhe ſent out her Fiſh-men to deſtroy, as they had done before, the remainder of all their Naval Power, by which they were ſoon forced again to ſubmit, except ſome Nations which could live without Forreign Traffick, and ſome whoſe Trade and Traffick was meerly by Land; theſe would no wayes be Tributary to the mentioned King. The Empereſs ſent them word, That in caſe they did not ſubmit to him, ſhe intended to fire all their Towns and Cities, and reduce them by force, to what they would not yield with a good will. But they rejected and ſcorned her Majeſties Meſſage, which provoked her anger ſo much, that ſhe reſolved to ſend her Bird- and Worm-men thither, with order to begin firſt with their ſmaller Towns, and ſet them on fire (for ſhe was loath to make more ſpoil then ſhe was forced to do) and if they remain'd ſtill obſtinate in their reſolutions, to deſtroy alſo their greater Cities. The onely difficulty was, how to convey the Worm-men conveniently to thoſe places; but they deſired that her Majeſty would but ſet them upon any part of the Earth of thoſe Nations,

and they could travel within the Earth as eaſily, and as nimbly as men upon the face of the Earth; which the Empereſs did according to their deſire.

But before both the Bird-and Worm-men began their Journey, the Empereſs commanded the Bear-men to view through their Teleſcopes what Towns and Cities thoſe were that would not ſubmit; and having a full information thereof, ſhe inſtructed the Bird-and Bear-men what Towns they ſhould begin withall; in the mean while ſhe ſent to all the Princes and Soveraigns of thoſe Nations, to let them know that ſhe would give them a proof of her Power, and check their Obſtinacies by burning ſome of their ſmaller Towns; and if they continued ſtill in their Obſtinate Reſolutions, that ſhe would convert their ſmaller Loſs into a Total Ruine. She alſo commanded her Bird-men to make their flight at night, leſt they be perceived. At laſt when both the Bird-and Worm-men came to the deſigned places, the Worm-men laid ſome Fire-ſtones under the Foundation of every Houſe, and the Bird-men placed ſome at the tops of them, ſo that both by rain, and by ſome other moiſture within the Earth, the ſtones could not fail of burning. The Bird-men in the mean time having learned ſome few words of their Language, told them, That the next time it did rain, their Towns would be all on fire; at which they were amaz'd to hear men ſpeak in the air; but with-

withall they laughed when they heard them ſay that rain ſhould fire their Towns, knowing that the effect of Water was to quench, not produce fire.

At laſt a rain came, and upon a ſudden all their Houſes appeared of a flaming Fire, and the more Water there was poured on them, the more they did flame and burn; which ſtruck ſuch a Fright and Terror into all the Neighbouring Cities, Nations and Kingdoms, that for fear the like ſhould happen to them, they and all the reſt of the parts of that World granted the Empereſs's deſire, and ſubmitted to the Monarch and Soveraign of her Native Countrey, the King of E S F I; ſave one, which having ſeldom or never any rain, but onely dews, which would ſoon be ſpent in a great fire, ſlighted her Power: The Empereſs being deſirous to make it ſtoop, as well as the reſt, knew that every year it was watered by a flowing Tide, which laſted ſome weeks; and although their Houſes ſtood high from the ground, yet they were built upon Supporters which were fixt into the ground. Wherefore ſhe commanded both her Bird-and Worm-men to lay ſome of the Fire-ſtones at the bottom of thoſe Supporters, and when the Tide came in, all their Houſes were of a Fire, which did ſo rarifie the Water, that the Tide was ſoon turn'd into Vapour, and this Vapour again into Air; which cauſed not onely a deſtruction of their Houſes, but alſo a general barrenneſs

over

over all their Countrey that year, and forced them to ſubmit as well as the reſt of the World had done.

Thus the Empereſs did not onely ſave her Native Countrey, but made it the abſolute Monarchy of all that World; and both the effects of her Power and her Beauty did kindle a great deſire in all the greateſt Princes to ſee her; who hearing that ſhe was reſolved to return into her own Blazing-World, they all entreated the favour, that they might wait on her Majeſty before ſhe went. The Empereſs ſent word, That ſhe ſhould be glad to grant their Requeſts; but having no other place of reception for them, ſhe deſired that they would be pleaſed to come into the open Seas with their Ships, and make a Circle of a pretty large compaſs, and then her own Ships ſhould meet them, and cloſe up the Circle, and ſhe would preſent her ſelf to the view of all thoſe that came to ſee her: Which Anſwer was joyfully received by all the mentioned Princes, who came, ſome ſooner, and ſome later, each according to the diſtance of his Countrey, and the length of the voyage. And being all met in the form and manner aforeſaid, the Empereſs appeared upon the face of the Water in her Imperial Robes; in ſome part of her hair ſhe had placed ſome of the Star-Stone, near her face, which added ſuch a luſtre and glory to it, that it cauſed a great admiration in all that were preſent, who believed her to be ſome Celeſtial Creature, or rather

rather an uncreated Goddeſs, and they all had a deſire to worſhip her; for ſurely, ſaid they, no mortal creature can have ſuch a ſplendid and tranſcendent beauty, nor can any have ſo great a power as ſhe has, to walk upon the Waters, and to deſtroy whatever ſhe pleaſes, not onely whole Nations, but a whole World.

The Empereſs expreſſed to her own Countreymen, who were alſo her Interpreters to the reſt of the Princes that were preſent, that ſhe would give them an entertainment at the darkeſt time of night; which being come, the Fire-Stones were lighted, which made both Air and Seas appear of a bright ſhining flame, inſomuch that they put all Spectators into an extream fright, who verily believed, they ſhould all be deſtroyed; which the Empereſs perceiving, cauſed all the Lights of the Fire-Stones to be put out, and onely ſhewed her ſelf in her Garments of Light: The Bird-men carried her upon their backs into the Air, and there ſhe appear'd as glorious as the Sun. Then ſhe was ſet down upon the Seas again, and preſently there was heard the moſt melodious and ſweeteſt Conſort of Voices, as ever was heard out of the Seas, which was made by the Fiſhmen; this Conſort was anſwered by another, made by the Bird-men in the Air, ſo that it ſeem'd as if Sea and Air had ſpoke and anſwered each other by way of Singing Dialogues, or after the manner

of thoſe Plays that are acted by ſinging Voices.

But when it was upon break of day, the Empereſs ended her entertainment, and at full day light all the Princes perceived that ſhe went into the Ship wherein the Prince and Monarch of her Native Country was, the King of *ESFI* with whom ſhe had ſeveral Conferences; and having aſſured him of the readineſs of her aſſiſtance whenſoever he required it, telling him withal, that ſhe wanted no Intelligence, ſhe went forth again upon the Waters, and being in the midſt of the Circle made by thoſe Ships that were preſent, ſhe deſired them to draw ſomewhat nearer, that they might hear her ſpeak; which being done, ſhe declared her ſelf in this following manner:

Great, Heroick, and Famous Monarchs: *I came hither to aſſiſt the King of* ESFI *againſt his Enemies, he being unjuſtly aſſaulted by many ſeveral Nations, which would fain take away his Hereditary Rights and Prerogatives of the Narrow Seas; at which Unjuſtice Heaven was much diſpleaſed; and for the Injuries he received from his Enemies, rewarded him with an abſolute Power, ſo that now he is become the Head-Monarch of all this World; which Power, though you may envy, yet you can no ways hinder him; for all thoſe that endeavour to reſiſt his Power, ſhall onely get loſs for their labour, and no Victory for their profit. Wherefore my advice to you all is, to pay him Tribute juſtly and truly, that you may*

live Peaceably and Happily, and be rewarded with the Blessings of Heaven, which I wish you from my Soul.

After the Empereſs had thus finiſhed her Speech to the Princes of the ſeveral Nations of that World, ſhe deſired that their Ships might fall back, which being done, her own Fleet came into the Circle, without any viſible aſſiſtance of Sails or Tide; and her ſelf being entred into her own Ship, the whole Fleet ſunk immediately into the bottom of the Seas, and left all the Spectators in a deep amazement; neither would ſhe ſuffer any of her Ships to come above the Waters until ſhe arrived into the Blazing-world.

In time of the Voyage, both the Empereſs's and Ducheſs's Soul were very gay and merry, and ſometimes they would converſe very ſeriouſly with each other: amongſt the reſt of their diſcourſes, the Ducheſs ſaid, ſhe wondered much at one thing, which was, that ſince her Majeſty had found out a paſſage out of the Blazing-world into the World ſhe came from, ſhe did not inrich that part of the World where ſhe was born, at leaſt her own Family, when as yet ſhe had enough to inrich the whole World. The Empereſs's Soul anſwered, that ſhe loved her Native Country and her own Family as well as any Creature could do, and that this was the reaſon why ſhe would not inrich them; for ſaid ſhe, not onely particular Families or Nations,

ons, but all the World, their natures are ſuch, that much Gold, and great ſtore of Riches makes them mad, inſomuch as they endeavour to deſtroy each other for Gold, or Riches ſake. The reaſon thereof is, ſaid the Ducheſs, that they have too little Gold and Riches, which makes them ſo eager to have it. No, replied the Empereſs's Soul, their particular covetouſneſs is beyond all the wealth of the richeſt World, and the more Riches they have, the more Covetous they are, for their Covetouſneſs is Infinite; But, ſaid ſhe, I would there could a paſſage be found out of the Blazing-world into the World whence you came, and I would willingly give you as much riches as you deſir'd. The Ducheſs's Soul gave her Majeſty humble thanks for her great favour, and told her that ſhe was not covetous, nor deſir'd any more wealth then what her Lord and Husband had before the Civil Wars; Neither, ſaid ſhe, ſhould I deſire it for my own, but my Lord's Poſterities ſake. Well, ſaid the Empereſs, I'le command my Fiſh-men to uſe all their skill and induſtry to find out a paſſage into that World which your Lord and Husband is in. I do verily believe, anſwered the Ducheſs, that there will be no paſſage found into that World; but if there were any, I ſhould not Petition your Majeſty for Gold and Jewels, but onely for the Elixir that grows in the midſt of the Golden Sands, for to preſerve Life and Health; but without a paſſage it is impoſſible to carry away any

of

of it, for whatſoever is Material, cannot travel like Immaterial Beings ſuch as Souls and Spirits are; Neither do Souls require any ſuch thing that might revive them, or prolong their lives, by reaſon they are unalterable: for were Souls like Bodies, then my Soul might have had the benefit of that Natural Elixir that grows in your Blazing-world. I wiſh earneſtly, ſaid the Empereſs, that a paſſage might be found, and then both your Lord and your ſelf ſhould neither want Wealth, nor long Life; nay, I love you ſo well, that I would make you as great and Powerful a Monarchess as I am of the Blazing-world. The Ducheſs's Soul humbly thank'd her Majeſty, and told her, that ſhe acknowledged and eſteemed her love beyond all things that are in Nature.

After this Diſcourſe they had many other Conferences, which for brevities ſake I'le forbear to rehearſe. At laſt, after ſeveral queſtions which the Empereſs's Soul asked the Ducheſs, ſhe deſired to know the reaſon why ſhe did take ſuch delight when ſhe was joyned to her body, in being ſingular both in Accouſtrements, Behaviour and Diſcourſe? The Ducheſs's Soul anſwered, ſhe confeſſed that it was extravagant, and beyond what was uſual and ordinary; but yet her ambition being ſuch, that ſhe would not be like others in any thing if it were poſſible; I endeavour, ſaid ſhe, to be as ſingular as I can; for it argues but a mean Nature to imitate others; and though I do not love to be

imitated if I can poſſibly avoid it; yet rather then imitate others, I ſhould chuſe to be imitated by others; for my nature is ſuch, that I had rather appear worſe in ſingularity, then better in the Mode. If you were not a great Lady, replied the Empereſs, you would never paſs in the World for a wiſe Lady; for the World would ſay your ſingularities are Vanities. The Ducheſs's Soul anſwered, ſhe did not at all regard the cenſure of this or any other age concerning vanities; but, ſaid ſhe, neither this preſent, nor any of the future ages can or will truly ſay that I am not Vertuous and Chaſt; for I am confident, all that were or are acquainted with me, and all the Servants which ever I had, will or can upon their Oaths declare my actions no otherwiſe then Vertuous; and certainly there's none, even of the meaneſt Degree, which have not their Spies and Witneſſes, much more thoſe of the Nobler ſort, which ſeldom or never are without attendants, ſo that their faults (if they have any) will eaſily be known, and as eaſily divulged: Wherefore happy are thoſe Natures that are Honeſt, Virtuous and Noble, not onely happy to themſelves, but happy to their Families. But, ſaid the Empereſs, if you glory ſo much in your Honeſty and Vertue, how comes it that you plead for Diſhoneſt and Wicked perſons in your Writings? The Ducheſs anſwered, it was onely to ſhew her Wit, not her Nature.

At laſt the Empereſs arrived into the Blazing World, and coming to her Imperial Palace, you may ſooner imagine than expect that I ſhould expreſs the joy which the Emperor had at her ſafe return; for he loved her beyond his Soul; and there was no love loſt, for the Empereſs equal'd his Affection with no leſs love to him. After the time of rejoicing with each other, the Ducheſs's Soul begg'd leave to return to her Noble Lord; but the Emperor deſir'd, That before ſhe departed, ſhe would ſee how he had employed his time in the Empereſs's abſence; for he had built Stables and Riding-Houſes, and deſired to have Horſes of Manage, ſuch as, according to the Empereſs's Relation, the Duke of *Newcaſtle* had; The Emperor enquired of the Ducheſs, the Form and Structure of her Lord and Husbands Stables and Riding-Houſe. The Ducheſs anſwer'd his Majeſty, That they were but plain and ordinary; but ſaid ſhe, had my Lord Wealth, I am ſure he would not ſpare it, in rendering his Buildings as Noble as could be made. Hereupon the Emperor ſhew'd the Ducheſs the Stables he had built, which were moſt ſtately and magnificent; among the reſt there was one double Stable that held a hundred Horſes on a ſide, the main Building was of Gold, lined with ſeveral ſorts of precious Materials; the roof was Arched with Agats, the ſides of the Walls were lined with Cornelian, the Floor was paved with Amber, the Mangers

gers were Mother of Pearl, the Pillars, as alſo the middle Iſle or Walk of the Stables, were of Cryſtal; the Front and Gate was of Turquois, moſt neatly cut and carved. The riding-houſe was lined with Saphirs, Topaſes, and the like; the Floor was all of Golden-ſand, ſo finely ſifted, that it was extreamly ſoft, and not in the leaſt hurtful to the Horſes feet, and the Door and Frontiſpiece was of Emeralds, curiouſly carved.

After the view of theſe Glorious and Magnificent Buildings, which the Ducheſs's Soul was much delighted withal, ſhe reſolved to take her leave; but the Emperor deſired her to ſtay yet ſome ſhort time more, for they both loved her company ſo well, that they were unwilling to have her depart ſo ſoon: Several Conferences and Diſcourſes paſs'd between them; amongſt the reſt the Emperor deſir'd her advice how to ſet up a Theatre for Plays. The Ducheſs confeſſed her Ignorance in this Art, telling his Majeſty that ſhe knew nothing of erecting Theatres or Scenes, but what ſhe had by an Immaterial Obſervation when ſhe was with the Empereſs's Soul in the chief City of *E.* Entering into one of their Theatres, whereof the Empereſs could give as much account to His Majeſty as her ſelf. But both the Emperor and Empereſs told the Ducheſs, That ſhe could give directions how to make Plays. The Ducheſs anſwered, that ſhe had as little skill to form a Play after the Mode, as ſhe had to paint or make a

Scene

Scene for ſhew. But you have made Playes, replied the Empereſs: Yes, anſwered the Ducheſs, I intended them for Playes; but the Wits of theſe preſent times condemned them as uncapable of being repreſented or acted, becauſe they were not made up according to the Rules of Art; though I dare ſay, that the Deſcriptions are as good as any they have writ. The Emperor ask'd, Whether the Property of Playes were not to deſcribe the ſeveral humours, actions and fortunes of Mankind? 'Tis ſo, anſwered the Ducheſs: Why then, replied the Emperor, the natural Humours, Actions and Fortunes of Mankind, are not done by the Rules of Art: But ſaid the Ducheſs, it is the Art and Method of our Wits to deſpiſe all Deſcriptions of Wit, Humour, Actions and Fortunes that are without ſuch Artificial Rules. The Emperor ask'd, Are thoſe good Playes that are made ſo Methodically and Artificially? The Ducheſs anſwer'd, They were Good according to the Judgment of the Age, or Mode of the Nation, but not according to her Judgment; for truly, ſaid ſhe, in my Opinion, their Playes will prove a Nurſery of Whining Lovers, and not an Academy or School for Wiſe, Witty, Noble, and well-behaved men. But I, replied the Emperor, deſire ſuch a Theatre as may make wiſe Men; and will have ſuch Deſcriptions as are Natural, not Artificial. If your Majeſty be of that Opinion, ſaid the Ducheſs's

Soul, then my Playes may be acted in your Blazing-World, when they cannot be acted in the Blinking-World of Wit; and the next time I come to viſit your Majeſty, I ſhall endeavour to order your Majeſties Theatre, to preſent ſuch Playes as my VVit is capable to make. Then the Empereſs told the Ducheſs, That ſhe loved a fooliſh ~~Verſe~~ *farce* added to a wiſe Play. The Ducheſs anſwered, That no VVorld in Nature had fitter Creatures for it then the Blazing-VVorld; for, ſaid ſhe, the Lowſe-men, the Bird-men, the Spider- and Fox-men, the Ape-men and Satyrs appear in a Verſe extraordinary pleaſant.

Hereupon both the Emperor and Empereſs intreated the Ducheſs's Soul to ſtay ſo long with them, till ſhe had ordered her Theatre, and made Playes and Verſes fit for them; for they onely wanted that ſort of Recreation; but the Ducheſs's Soul begg'd their Majeſties to give her leave to go into her Native VVorld; for ſhe long'd to be with her dear Lord and Husband, promiſing, that after a ſhort time ſhe would return again. VVhich being granted, though with much difficulty, ſhe took her leave with all Civility and reſpect, and ſo departed from their Majeſties.

After the Ducheſs's return into her own body, ſhe entertained her Lord (when he was pleaſed to hear ſuch kind of Diſcourſes) with Forreign Relations;

tions; but he was never diſpleaſed to hear of the Empereſs's kind Commendations, and of the Characters ſhe was pleaſed to give of him to the Emperor. Amongſt other Relations ſhe told him all what had paſt between the Empereſs, and the ſeveral Monarchs of that World whither ſhe went with the Empereſs; and how ſhe had ſubdued them to pay Tribute and Homage to the Monarch of that Nation or Kingdom to which ſhe owed both her Birth and Education. She alſo related to her Lord what Magnificent Stables and Riding-Houſes the Emperor had built, and what fine Horſes were in the Blazing-World, of ſeveral ſhapes and ſizes; and how exact their ſhapes were in each ſort, and of many various Colours, and fine Marks, as if they had been painted by Art, with ſuch Coats or Skins, that they had a far greater gloſs and ſmoothneſs than Satin; and were there but a paſſage out of the Blazing-World into this, ſaid ſhe, you ſhould not onely have ſome of thoſe Horſes, but ſuch Materials, as the Emperor has, to build your Stables and Riding-houſes withall; and ſo much Gold, that I ſhould never repine at your Noble and Generous Gifts. The Duke ſmilingly anſwered her, That he was ſorry there was no Paſſage between thoſe two Worlds; but ſaid he, I have alwayes found an Obſtruction to my Good Fortunes.

One

One time the Ducheſs chanced to diſcourſe with ſome of her acquaintance, of the Empereſs of the Blazing-world, who asked her what Paſtimes and Recreations Her Majeſty did moſt delight in? The Ducheſs anſwered, that ſhe ſpent moſt of her time in the ſtudy of Natural Cauſes and Effects, which was her chief delight and paſtime, and that ſhe loved to diſcourſe ſometimes with the moſt Learned perſons of that World; and to pleaſe the Emperor and his Nobles, who were all of the Royal Race, ſhe went often abroad to take the air, but ſeldom in the day time, always at Night, if it might be called Night; for, ſaid ſhe, the Nights there are as light as Days, by reaſon of the numerous Blazing-ſtars, which are very ſplendorous, onely their Light is whiter then the Sun's Light; and as the Suns Light is hot, ſo their Light is cool, not ſo cool as our twinkling Star-light, nor is their Sun-light ſo hot as ours, but more temperate; And that part of the Blazing-world where the Empereſs reſides, is always clear, and never ſubject to any Storms, Tempeſts, Fogs or Miſts, but has onely refreſhing Dews that nouriſh the Earth; the Air of it is ſweet and temperate, and, as I ſaid before, as much light in the Suns abſence, as in its preſence, which makes that time we call Night, more pleaſant there then the Day; and ſometimes the Empereſs goes abroad by Water in Barges, ſometimes by Land in Chariots, and ſometimes on Horſeback; her Royal Chariots

Chariots are very Glorious; the body is one intire green Diamond; the four ſmall Pillars that bear up the Top-cover, are four white Diamonds, cut in the form thereof; the top or roof of the Chariot is one intire blew Diamond, and at the four corners are great ſprigs of Rubies; the ſeat is made of Cloth of Gold, ſtuffed with Amber-greece beaten ſmall; the Chariot is drawn by Twelve Unicorns, whoſe Trappings are all Chains of Pearl; And as for her Barges, they are onely of Gold. Her Guard for State (for ſhe needs none for ſecurity, there being no Rebels or Enemies) conſiſts of Gyants, but they ſeldom wait on their Majeſties abroad, becauſe their extraordinary height and bigneſs does hinder their proſpect. Her Entertainment when ſhe is upon the Water, is the Muſick of the Fiſh- and Bird-men, and by Land are Horſe- and Foot-matches; for the Empereſs takes much delight in making Race-matches with the Emperor, and the Nobility; ſome Races are between the Fox- and Ape-men, which ſometimes the Satyrs ſtrive to out-run, and ſome are between the Spider-men and Lice-men. Alſo there are ſeveral Flight-matches, between the ſeveral ſorts of Bird-men, and the ſeveral ſorts of Fly-men; and Swimming-matches, between the ſeveral ſorts of Fiſh-men. The Emperor, Empereſs, and their Nobles, take alſo great delight to have Collations; for in the Blazing-world, there are moſt delicious Fruits of all ſorts, and ſome ſuch as in this

World were never ſeen nor taſted; for there are moſt tempting ſorts of Fruit: After their Collations are ended, they Dance; and if they be upon the Water, they dance upon the Water, there lying ſo many Fiſh-men cloſe and thick together, as they can dance very evenly and eaſily upon their backs, and need not fear drowing. Their Muſick, both Vocal and Inſtrumental, is according to their ſeveral places: Upon the Water it is of Water Inſtruments, as ſhells filled with Water, and ſo moved by Art, which is a very ſweet and delightful harmony; and thoſe Dances which they dance upon the Water, are, for the moſt part ſuch as we in this World call Swimming Dances, where they do not lift up their feet high: In Lawns or upon Plains they have VVind-Inſtruments, but much better then thoſe in our World; And when they dance in the VVoods they have Horn-Inſtruments, which although they are a ſort of VVind-Inſtruments, yet they are of another Faſhion then the former; In their Houſes they have ſuch Inſtruments as are ſomewhat like our Viols, Violins, Theorboes, Lutes, Citherins, Gittars, Harpſichords, and the like, but yet ſo far beyond them, that the difference cannot well be expreſt; and as their places of Dancing and their Muſick is different, ſo is their manner or way of Dancing. In theſe, and the like Recreations, the Emperor, Empereſs, and their Nobility paſs their time.

THE

THE EPILOGUE TO THE READER.

BY this Poetical Deſcription, you may perceive, that my ambition is not onely to be Empereſs, but Authoreſs of a whole World; and that the Worlds I have made, both the Blazing- *and the other* Philoſophical *World, mentioned in the* ~~latter~~ *firſt part of this Deſcription, are framed and compoſed of the moſt pure, that is, the rational parts of Matter, which are the parts of my Mind; which Creation was more eaſily and ſuddenly effected, then the Conqueſts of the two famous Monarchs of the World,* Alexander *and* Cæſar: *Neither have I made ſuch diſturbances, and cauſed ſo many diſſolutions of particulars, otherwiſe named deaths, as they did; for I have deſtroyed but ſome few men in a little Boat, which died through the extremity of cold, and that by the hand of Juſtice, which was neceſſitated to puniſh their crime of ſtealing away a young and beauteous Lady. And in the formation of thoſe Worlds, I take more delight and glory, then ever* Alexander *or* Cæſar *did in conquering this terreſtrial world; and though I have made my* Blazing-world, *a Peaceable World, allowing it but one*

Religion, one Language, and one Government; yet could I make another World, as full of Factions, Divisions, and Wars, as this is of Peace and Tranquility; and the rational figures of my Mind might express as much courage to fight, as Hector *and* Achilles *had; and be as wise as* Nestor, *as Eloquent as* Ulysses, *and as beautiful as* Helen. *But I esteeming Peace before War, Wit before Policy, Honesty before Beauty; instead of the figures of* Alexander, Cæsar, Hector, Achilles, Nestor, Ulysses, Helen, *&c. chose rather the figure of Honest* Margaret Newcastle, *which now I would not change for all this terrestrial World; and if any should like the World I have made, and be willing to be my Subjects, they may imagine themselves such, and they are such; I mean, in their Minds, Fancies or Imaginations; but if they cannot endure to be subjects, they may create Worlds of their own, and Govern themselves as they please: But yet let them have a care, not to prove unjust Usurpers, and to rob me of mine; for concerning the* Philosophical *World, I am Empress of it my self; and as for the* Blazing-*world, it having an Empress already, who rules it with great wisdom and conduct, which Empress is my dear Platonick Friend; I shall never prove so unjust, treacherous and unworthy to her, as to disturb her Government, much less to depose her from her Imperial Throne, for the sake of any other; but rather chuse to create another World for another Friend.*

end